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THE

RAMAYUNA

OF

Valmeeki,

TRANSLATED FROM

THE ORIGINAL SUNGSKRIT,

WITH EXPLANATORY NOTES,

BY

WILLIAM CAREY AND JOSHUA MARSHMAN.

VOL. I.

CONTAINING

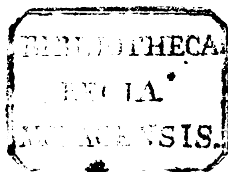
THE FIRST BOOK.

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1808.



TO

THE HONOURABLE

SIR GEORGE HILARO BARLOW, BART.

GOVERNOR GENERAL, &c. &c. &c.

WHOSE KNOWLEDGE OF THE LANGUAGES AND LITERATURE OF INDIA,

AND LONG ACQUAINTANCE

WITH THE LAWS, MANNERS, AND CUSTOMS OF THE PEOPLE

OVER WHOM HE PRESIDES,

ENABLE HIM TO FORM THE TRUEST JUDGMENT

OF EVERY ATTEMPT

TO ILLUSTRATE THE CHARACTER AND LEARNING OF THE HINDOOS,

THIS FIRST VOLUME

OF THE

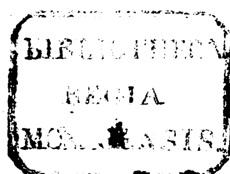
RAMAYUNA

IS RESPECTFULLY INSCRIBED,

BY HIS FAITHFUL

AND OBEDIENT SERVANTS,

THE TRANSLATORS.



Advertisement.

A considerable degree of interest has for some time been excited in Europe relative to the antiquities and literature, the manners and customs, of the Hindoos. Accordingly every degree of intelligence respecting them has been received with avidity; some of their writings have been translated, dissertations written, and, where authentic intelligence has failed, conjecture has attempted to satisfy the public mind.

It is not, however, from conjecture, nor even from partial translations, that the pub-

lic can derive satisfactory information on these subjects. A clear idea of the religion and literature, the manners and customs of the Hindoos, can be obtained only from a connected perusal of their writings. Under this impression, Sir John Anstruther, the late enlightened President of the Asiatic Society, indicated a wish to the Society of Missionaries at Serampore, that they would undertake the work of translating such of the Sungskrit writings as a Committee, formed from the Asiatic Society and the Council of the College of Fort-William, should deem worthy of the public notice; and, in consideration of the great expence necessarily attending an undertaking of *this nature*, these learned bodies generously came forward with a monthly indemnification of three hundred rupees. In addition to this, the late President of the Asiatic Society, anxious for the advancement of Eastern literature, addressed a letter to the differ-

ent learned institutions in Europe, soliciting their patronage to this undertaking, a copy of which letter we have the honour to subjoin:

"THE ASIATIC SOCIETY, and the COLLEGE OF FORT-WILLIAM, being desirous of promoting the knowledge of the Literature of India, and, at the same time, of disclosing to the Learned in Europe the stores which lie hid in the Ancient Languages of India, have accepted a proposal which has been made to them by the Brethren of the Mission at Serampore, of translating successively the principal works to be found in the Sungskrit Language, particularly those held sacred by the Hindoos, or those which may be most illustrative of their Manners, their History, or their Religion, including also the principal works of Science.

ADVERTISEMENT.

" It is proposed to print the works in the " Original *Sungskrit*, accompanied by a " Translation as nearly literal as the genius " of the two languages will admit. The " advantage of such a plan, both as it tends " to preserve the works of the learned of " ancient India from perishing, and as it " tends to open Indian Science, Antiquity, " and Religion to the learned in Europe, " in the mode the best calculated to enable " them to appreciate their value, are suffi- " ciently obvious. It is equally obvious, " however, that such a work cannot be un- " dertaken by an individual with any hope " of completing it, and still less with any " hope of emolument. The College of Fort " William, and the Asiatic Society, have " been fortunate in finding a body of men " not only willing to undertake, but quali- " fied to perform the work, with a degree of " vigour and permanency not to be hoped " for from individual exertion.

"The expence, however, of this under-
"taking, advantageous as it is for the im-
"provement of Oriental Literature, must
"greatly exceed any probable chance of
"profit; without public aid it could not
"be carried on. The Asiatic Society, and
"the College of Fort-William, have there-
"fore agreed to allow the Missionaries
"three hundred rupees per month, in aid
"of the subscription they may probably
"receive from public bodies, and the learn-
"ed in Europe.

"I am desired by the Asiatic Society, of
"which I have the honour to be President,
"and by the College of Fort-William, to
"request your patronage to the undertak-
"ing. The works to be printed and trans-
"lated are to be selected by a Joint-Com-
"mittee, chosen from the Asiatic Society
"and the College Council, and the sub-
"scription is only expected to continue till

" the publication of one work, to be re-
" newed or not at the option of the subscri-
" ber. I have the honour to enclose a copy
" of the Proposals, and to request you to
" lay them before the learned Body over
" which you preside, with the hope that
" it will be honoured with their patronage
" and subscription."

The Gentlemen who compose the Committee appointed to decide on such works as may appear to deserve the public notice, and who, from their profound insight into Indian literature, are well qualified to make the decision, have made choice of the Ramayuna of Valmeeki to be the first in the series of translations from the Sungskrit. The reverence in which it is held, the extent of country through which it is circulated, and the interesting view which it exhibits of the religion, the doctrines, the mythology, the current ideas, and the man-

ners and customs of the Hindoos, combine to justify their selection.

The Translators have only to observe, that a strict conformity to the original has been the object constantly kept in view. To this has been sacrificed, not only elegance of expression, but in some places perspicuity. A free translation would have been an easier task; but esteeming it their duty to lay before the public, not merely the story and machinery, but the imagery, the sentiment, and the very idiom of the poem, they have attempted this as far as the difference between the two languages would permit. And they trust a candid public will excuse every defect of phraseology, when it is understood that the object has been to present the original poem in its native simplicity.

THE

Ramay*una*.

BOOK I.

SECTION I.

I SALUTE Ram*a*, the beautiful, the elder brother of L*u*kshm*una*, the illustrious R*u*gh*oo*,* the husband of Seeta, the descendant of K*u*k*oo*tsth*a*, full of clemency, a sea of excellencies, the friend of Brahmans, the virtuous one, the sovereign, devoted to truth, the son of D*u*sh*a*r*u*th*a*, him whose body is blue,† the benign, the delight of

* 'The illustrious R*u*gh*oo*.' R*u*gh*oo* was one of the progenitors of Ram*a*. Ram*a* is here termed R*u*gh*oo*, as being the most illustrious of the family.

† 'Him whose body is blue.' The original word is 'shyam*u*l*a*,' which signifies a deep blue. The images of Ram*a* are generally painted blue.

the universe, the glory of Rughoo's race,* Raghuva,† the enemy of Ravuna.

Victory to Rama, the glory of Rughoo's race, the increaser of Kousulya's‡ happiness, the destroyer of the ten-headed;§ to Dasharutha,|| whose eye is like the water lily.

I salute Valmeeki,** the kokila,†† who, mounted on the branch of poesy, sounds the delightful note Rama, Rama, Rama Salutation to the lord of the Moonis, the blessed, the Tupushee,‡‡ the abode of all knowledge. To this Valmeeki salutation.

Valmeeki, the chief of the Moonis, devoted to sacred austerities and the pe-

* 'The glory of Rughoo's race.' The original word 'tiluka' denotes the mark which the Hindoos make on their foreheads in honour of their deity. The 'tiluka' is varied according to the deity worshipped.

† 'Raghuva is a patronymic, formed from Rughoo, and one of Rama's proper names.

‡ 'Kousulya,' the mother of Rama.

§ 'Ten-headed,' one of Ravuna's names.

|| 'Dasharutha,' another patronymic, formed from Dusharutha.

** 'Valmeeki' is the author of the poem.

†† The Indian cuckow.

‡‡ 'The Tupushee,' one who practices religious austerities.

rusal of the Veda, the incessant Tupushee pre-eminent among the learned, earnestly inquired of Naruda, who in the universe is transcendant in excellence, versed in all the duties of life, grateful, attached to truth, steady in his course, exuberant in virtues, delighting in the good of all beings? Who is heroic, eloquent, lovely, of subdued anger, truly great? Who is patient, free from malice, at whose excited wrath the gods tremble? Who is great, mighty in preserving the three worlds?* Who devoted to the welfare of men? The ocean of virtue and wealth? In whom has Lukshmee, the complete, the beautiful, chosen her abode? Who is the equal of *Unila*,† *Unula*,‡ *Soorya*,§ *Indoo*,‖ *Shukra*,¶ and *Oopendra*?** From you, O Naruda, I would hear this. You are able, O divine

* 'The three worlds:' *Swurga*, heaven; *Murtya*, the earth, and *Patala*, the world of serpents or hydras. These three terms include the universe, according to the Hindoos.

† *Puvuna*, the god of the winds.

‡ *Ugni*, the god of fire.

§ The sun, or rather the *deva* who presides over it.

‖ *Chundra*, the moon.

¶ Indra the god who preside over the heavens and the sea

** *Vishnoo*.

Sage, to describe the man. Na*ru*d*a*, acquainted with the present, the past, and the future, hearing the words of Valm*ee*k*i*, replied to the sage: Attend: the numerous and rare qualities enumerated by you, can with difficulty be found throughout the three worlds; not even among the Devtas have I seen any one possessed of all these. Hear; he who possesses these, and virtues far beyond, a full-orbed moon, a mine of excellence, is of *I*shwak*oo*'s race, and named Ram*a;* of regulated mind, temperate, magnanimous, patient, illustrious, self-subdued, wise, eminent in royal duties, eloquent, fortunate, fatal to his foes, of ample shoulders, brawny arms, with neck shell-formed, and rising cheeks, eminent in archery, of mighty energy, subduing his enemies, with arms extending to the knee, manly, of fine-formed head and open front, of mighty prowess, whose body is exact in symmetry, of hyacinthine hue, who is full of courage, with eyes elongated, his chest circular and full, who is fortunate, imprinted with auspicious marks, versed in the duties of life, philanthropic, steadily pursu-

ing rectitude, sapient, pure and humble, contemplative, equal to Pr*u*jap*u*t*i*,* illustrious, supporting the world, subduing his passions, the helper of all, the protector of virtue, skilled in the Vedas and Ved*a*ng*a*s, deep in all the Shastr*a*s, strong, acquainted with the secrets of nature, practising every duty, penetrating, amiable to all, upright, ample in knowledge, of noble mind, ever attended by the good as the ocean by the rivers, the companion of truth, social, the only lovely one, Ram*a*, the seat of every virtue, the increaser of Koush*u*lya's joy, profound like the deep, immoveable as H*ee*mal*u*y*a*, heroic as V*i*shn*oo*, grateful to the sight as the full-orbed moon, in anger dreadful as the conflagration, in patience† like the gentle earth, generous as Dhan*u*-d*a*,‡ in verity ever unequalled. By these his matchless virtues he conferred felicity

* Br*u*hm*a*.

† 'In patience,' &c. The earth which permits itfelf to be ploughed up, harrowed, its bowels to be torn open, and suffering every kind of indignity, is often alluded to by the Hindoo writers as an example of patience.

‡ 'Dhan*u*d*a*,' one of the names of K*oo*ver*a*, the god of riches.

on his subjects, and therefore is he known by the name Ram*a*.

This Ram*a*, all accomplished, puissant, the first born, possessed of peerless excellence, devoted to the welfare of the people, did the magnanimous D*u*sh*a*r*u*th*a*, granting the desires of his subjects, wish to unite with himself in the regal state. The daughter of Kek*u*ya beheld the preparations for his instalment, and, claiming the double promise formerly made, required the exile of Ram*a*, and the instalment of Bh*u*r*u*t*a*. D*u*sh*a*r*u*th*a*, held, through his promise, by the ties of honour, sent his beloved son Ram*a* into exile. To preserve inviolate the promise made through affection to Kek*u*ya, the hero, at his father's command, departed into the forest.

He departing into exile, the wise, heroic L*u*ksm*u*n*a*, his younger brother, through affection accompanied him. His beloved spouse, always dear as his own soul, the Videhan Seeta, of J*u*n*u*k*a*'s race, formed by the illusion of the dev*a*, amiable, adorned with every charm, obedient to her lord, followed him into exile. Endued with beau-

ty, youth, sweetness, goodness, and prudence, she was inseparably attendant on her lord, as the light on the moon. Accompanied far by the people, and his sire Du*sharutha*, he dismissed the charioteer at Shr*ingu*ver*a* on the banks of the Ganges. Here he met with the beloved G*oo*h*a*, the virtuous king of the Ch*u*ndal*a*s, accompanied by whom, Ram*a*, with L*u*kshm*u*na, and Seeta, passing dreadful forests, lakes, and rivers, went to the mountain Ch*i*tr*a*koot*a* at the command of Bh*uru*dwaj*a*, Ra*ma*, with L*u*kshm*una*, erecting a pleasant bower, resided there with Seeta, clothed with skins. Ch*i*tr*a*koot*a* was irradiated by these three personages, as S*oo*mer*oo* is irradiated by Shree, V*i*shr*u*v*u*na, and Sh*u*n*kura*. After Ram*a* was gone to Ch*i*tr*a*koot*a*, D*u*sh*aru*th*a*, the king, overwhelmed with grief, departed to heaven, lamenting his son.

Bh*uruta*, hearing of the exile of Ram*a*, and his father's death, returned from his maternal uncle's, greatly lamenting. Although Ram*a* was gone to Ch*i*tr*a*koot*a*, the famous Bh*u*r*u*t*a*, when intreated by V*u*-

shishtha, the twice-born, desired not the kingdom. This virtuous one, invited to fill the throne of his deceased parent, rejected every ambitious thought and went to seek Rama. The excellent Bhuruta, beseeching, thus addressed Rama: "Thou who art profound in the rules of justice, thou art king." The generous, beautiful, renowned, and mighty Rama, on account of his father's command, would not accept the kingdom; but presenting his own sandals* to Bhuruta, he, the eldest brother, repeatedly commanded him to return. Bhuruta, unable to obtain his wish, received the sandals, and governed the kingdom at the town of Nudi, earnestly longing for the return of Rama. Rama, greatly fearing that the people, both of the city and of the whole country, would return again, left that mountain, and went into the forest Dunduka.

There he killed the Ruksusa Viradha, and met with the sages Shurubhunga, and Sootheekshna, and Ugustya, with his brother;

* This was in answer to Bhuruta's request; as if he had said, "Go and rule the kingdom, receiving my sandals in my stead."

and at the command of *Ugustya*, received the *Indra*-given-bow, the scimitar, and the two quivers filled with imperishable arrows.* This greatly beloved one, then taking leave of the great sages Sh*uru*bh*u*ng*a* and *Ugustya*, and bowing even to the feet of the virtuous *Unu*sooya,† departed, and at length fixed his residence in the country P*u*nch*u*v*u*tee.

To him, dwelling with the sylvan inhabitants, did the holy sages resort, through fear of the R*u*ksh*u*ses, able to vary their form at their wish; even to Ràm*a*, whose eye resembles the petal of the water-lily, who is the asylum of the destitute, who, active as Indra, wields the dart, the scimitar, and the unerring bow. From these sages, residing in the forest D*u*nd*u*k*a*, whose bodies in lustre equalled the fire, did Ram*a* hear respecting the deeds of the R*u*ksh*u*ses, and by him was their destruction then decreed. By Ram*a* and his brother, was Soorp*a*n*u*kha, the various-form-assuming R*u*ksh*u*see, dwelling in J*u*n*a*sthan*a*, completely disfigured.

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* 'Imperishable.' Literally, arrows which having done their office would of themselves return to his quiver again.

† '*Unu*sooy*a*,' the wife of *Ugu*sty*a*.

After this, all the R*u*ksh*u*ses, who, at the word of Soorp*a*n*u*kha, came with Kh*uru* and Doosh*una* and Tr*i*shir*a* at their head, an army of fourteen thousand, were destroyed by Ram*a* alone. Hearing of this slaughter of his kinsmen, the mighty hero Rav*una*, the king of the R*u*ksh*u*ses, famed throughout the three worlds, various-form-assuming, transported with anger, took with him the R*u*ksh*u*s Mareech*a*, by whom he had been often admonished, "The quarrel with this mighty one is beyond your strength." Rav*una* however, disregarding his advice, and hurried on by his fate, went with Mareech*a* to the abode of Ram*a*. Ram*a* being drawn to a great distance by the illusive-form-assuming Mareech*a*, Rav*una*, entering within the inclosure, carried off Seeta, the wife of Ram*a*, in beauty equalling a daughter of the gods; and on his journey wounded J*u*tay*oo*sh*a*. Ram*a*, having killed Mareech*a*, returned, full of anxiety; and, seeing his habitation empty, he with L*u*kshm*una* made great lamentation. Wandering to and fro in the wilderness, he met with J*ut*ay*oo*sh*a*, by whose advice he turned towards the south. Here he again saw

Kubundha, the mighty son of Dunoo, and having with great anger (against Ravuna) slain the terrific Kubundha outright, he burnt him with wood; who upon this assumed a divine form, and told him of the female devotee Shuvuree. At the word of Jutayoosha, the illustrious descendant of Rughoo departing, Rama the sinless, the renowned, the conqueror of his foes, went with Lukshmuna to this devotee, eminent in holiness. The son of Dusha-rutha having been received with peculiar respect by the devotee, on the banks of the Pumpa met with the monkey Hunooman, and through his advice had an interview with Soogreeva. The mighty Rama told him the whole of his story. The friendly Soogreeva, having heard the words of the magnanimous Rama, engaged with him in a solemn friendship, witnessed by the fire. He then, with much distress, related to Rama his mighty quarrel with the king of the monkeys; and acquainted him with the prowess of Vali Rama then vowed the death of Vali. Soogreeva, recollecting Vali's great prowess, began to fear for the descendant of Rughoo,

and shewed him the body of D*oo*nd*oo*bh*i*, in size equal to a mountain. The mighty Ram*a*, smiling, with one stroke of his foot, kicked the carcase a hundred yoz*u*n*a*s;* and discharged a powerful arrow, which, to the astonishment of S*oo*greev*a*, pierced seven palmyra trees, and, cleaving the mountain, penetrated even to Pat*a*l*a*. At this exploit the affection of S*oo*greev*a* was drawn towards Ram*a*, and he was filled with joy. The valiant Ram*a* having contracted a firm friendship with the king of the monkeys, a mutual confidence was thus created. The chiefs of monkeys and of men, Ram*a* and S*oo*greev*a*, having fixed a time (for the recovery of Seeta) entered the cave of K*i*sk*i*ndhy*a*. There the mighty ape roared like thunder. At this terrible sound, Val*i*, the lord of the monkeys, came forth. Having comforted Tara, he went out to meet S*oo*greev*a*, and was there slain by one arrow of Ragh*u*v*a*'s. The descendant of R*u*ghh*oo* having slain Val*i* in battle, reinstated S*oo*greev*a* in that kingdom; who, at the command of Ram*a*, entered K*i*sk*i*ndhy*a*.

* A *yozuna* is about eight miles.

Having remained there during the four months of rain, at the appointed time, Soo-greeva, desirous of finding the daughter of Junuka, called all the monkeys together, and sent them out towards the eight sides* of the earth. After this, the monkey Hunoo-man, by the direction of the vulture Sum-pati, leaping over the habitation† of the sea-monsters, a hundred yozunas wide, arrived at Lunka, the city protected by Ra-vuna, and saw Seeta pensively meditating in the garden Ushoka. He there delivered to her a token from Rama, and acquainted her with the situation of her lord. Having received from her a token in return, he slew many of the Rukshuses. After killing the seven sons of the counsellor,‡ the five great captains, and Jumbhoomalee the son of Prŭhusta, and crushed Uksha the king's son (under his feet,) he at length suffered him-self to be taken. Mounting aloft he libe-rated himself from the entangling weapon, but acknowledging the power of the bles-

* The Hindoos reckon eight *deegs* or sides.

† The sea.

‡ Ravuna's counsellor.

sing* given by Bruhma, he endured of his own will the pains inflicted by the Rukshuses. Afterwards the mighty monkey having burnt the whole of Lunka, except the abode of the Mitilean Seeta, returned to Rama with his welcome intelligence. Coming into the presence of the magnanimous Rama, he, performing the customary obeisance, informed him, that he had certainly seen Seeta. Afterwards Rama, accompanied by Soogreeva, went to Sumudra,† and with his arrows, bright as the sun, put him in fear. Sumoodra, the lord of the rivers, rendered himself visible; and, by his direction, Nula made a bridge (over the sea). Rama by means of this bridge passing over to Lunka, killed Ravuna in battle, and installed Vibheeshuna in the kingdom.

On that great event, Indra and all the other devutas, with the divine Rishis, highly delighted, adored the descendant of Rughoo. After this, Rama, filled with high satisfac-

* 'Blessing.' Bruhma had given to Indrajita a weapon, by which every one on whom it was thrown, was entangled so completely that he could not escape.

† The mythological name of the sea.

tion, and adored by all the devutas, spake reproachfully to Seeta in the midst of the assembly. Seeta, indignant, entered the glowing fire, upon which Vayoo* exerted all his force; a voice was heard from the incorporeal beings, the Doondoobhis began to sound in the air, and a shower of flowers fell.

After this, Rama, knowing by the word of Ugni, that Seeta was pure and inviolate, received her again through the advice of his gooroo.† Then Rama, full of joy, dismissed all his anxiety; and having received a blessing from the gods, and assembled the monkeys, he, surrounded by his friends, returned to Uyodhya, in the chariot Pooshpa. When he arrived at the retreat of Bhurudwaja, the mighty hero sent Hunooman to Bhuruta, and conversing about their former engagements, he with Soogreeva mounted the chariot Pooshpa, and arrived at the town of Nundi. Here Raghuva, with his

* In mythology the wind.

† A parent, a religious guide, or a teacher of any kind is called *a gooroo*.

brothers, cut off his *juta*,* and arriving at *U*yodhy*a*, he resumed the kingdom. The happy, fortunate one, having destroyed the enemy of men, honoured (the gods) by various sacrifices, and gave himself up to enjoyment with Seet*a*.

The sovereign of *U*yodhy*a*, the happy son of D*u*sh*a*-*ru*th*u*, nourished (his) subjects after the manner of his great father. The people were joyful, delighted, satisfied, thriving, virtuous, free from all sickness, from sorrow, famine and danger; no one saw the death of his child;† the women were never reduced to a state of widowhood, but were affectionately devoted to the service of their husbands; there was no fear from the winds, no one perished by the waters, nor was there cause of fear from fire: every thing exactly resembled the S*u*ty*a* Yoog*a*. There were no apprehensions of hunger, no fear of thieves; the cities and villages were filled with corn and riches. In his country was there no one deaf, no

* His matted hair, the token of a religious devotee.

† The children out-lived the parents.

one forlorn; no one ignorant; none distressed, no miser, nor any one diseased. He, having performed a hundred *u*shwa-medhas, and given much gold, will* also give many hundred thousand cows (to the brahmans): this renowned son of R*u*ghoo will establish the different branches of the regal family in splendor a hundred times greater than they possessed before. Ragh*u*va will reign for many years, and establish the four casts on the earth in all their distinct and peculiar duties; and, having governed the world for eleven thousand years, he will go to the world of V*i*shn*oo*. Prosperous, great in governing, and endowed with every excellence, Ram*a*, O Valm*i*k*e*, is possessed of all those qualities concerning which you enquire. Valmikee, hearing these words of Nar*u*d*u*, replied, O divine Sage, then have all these qualities mentioned by you, and scarcely to be found among men, indeed taken up their residence in Ram*a*?

* Here the tense changes to the future, the remaining part of this paragraph being by the Hindoos esteemed a prophecy of Ram*a*'s future actions.

This relation imparts life, and fame, and strength, to those who hear it. Whoever reads the story of Rama will be delivered from all sin. He who constantly peruses this section, in the hearing and repetition of which consists holiness, shall, together with his whole progeny, be for ever delivered from all pain, distress, and sorrow. He who in faith reads this (section) amidst a circle of wise men,* will thereby obtain the fruit which arises from perusing the whole Ramayuna, secure to himself the blessings connected with all the states of men,† and dying, be absorbed into the Deity. A brahman reading this, becomes mighty in learning and eloquence. The descendant of a Kshutriya reading it will become a monarch; a Vishya reading, will obtain a most prosperous degree of trade, and a Shoodra hearing ‡ it, will become great.

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* This is one mode in which, with much solemnity, the Ramayuna is constantly read.

† *Asrums* or states, of which the Hindoos reckon four.

‡ A Shoodra is not permitted to read it!

Thus far the first section in the first book of the sage-written Ramay*una*, called "the words of Nar*u*d*a*."

SECTION II.

The eloquent and wise Valmikee, with his disciples, hearing these words of Naruda, was filled with surprize, and with his mind adored Rama. He then, together with his disciples, making obeisance to Naruda, departed. The divine Naruda, also having been respectful by honours, obtained permission, and departed to heaven. Immediately after Naruda had departed to heaven, the great Mooni Valmikee went to the banks of the Tumusa. Having arrived at the banks of this river, the great sage seeing the sacred place free from mud, said to his disciple who was near him, O Bharudwaga, hear; this holy place is free from potsherds, and clean and pure like the mind of a good man. The sacred place is level and delightful; the water is clear, and the sand fine. I will bathe in the water of this river

Tumusa; take the *vulkulu** from the hermitage, and quickly return. Hasten, that it be not too late. He, at the command of his preceptor, speedily returning, brought the *vulkulu* (bark garment) from the sage's residence, and gave it to his *gooroo.*† The sage receiving it from his disciple, girded it around himself; and bathing, softly repeated his stated prayers, and poured out water to his ancestors and the Devas, according to the shastra. This done, he wandered about to view the wilderness of *Tumusa.* At length, he saw on the bank of the river, a pair of paddy-birds,‡ lovely to behold, walking about without fear. A fowler, coming unobserved, and taking an exact aim, killed one of them near the sage. The female krouncha, separated from the yellow-headed bird, her mate and constant attendant, in the moment when he was inebriated with love, and seeing him fall on the ground, with his body stained with blood; flew about in the air, wailing with

* *Vulkulu,* a small garment made of the bark of a tree.

† Preceptor.

‡ A species of the ardea.

distress. Seeing the egg-produced animal thus killed in the wood by the fowler, the compassion of the sage and of his disciple was excited. The holy and excellent twice born, filled with compassion for the afflicted moaning female krou*n*ch*a*, addressed the fowler,

"O wretch, thou shalt never obtain fame; for of this pair of krounch*a*s thou hast killed one, while it was inebriated with love."

After he had thus said he reflected, "Through sorrow for the bird what sentence have I spoken!" Having meditated a little time, reflecting on the words, he said to his disciple Bh*u*r*u*dw*u*j*a*, then by his side, "Let the sentence expressed in four feet, each of equal syllables, by me grieving for the bird, be called Shlok*a*.* The disciple, hearing these most excellent words of the sage, fully acquiesced through affection to his preceptor. After this, the sage, conversing with his disciple, returned home, revolving in

* (From Shok*a*, grief.)

his mind the nature of the couplet. The humble Bh*u*r*u*dw*u*ja, his beloved disciple, filling a vessel with water, followed the great Sage. He, acquainted with every duty, entering the hermitage with his disciple, sat down, and fell into a profound meditation. The glorious Br*u*hma, the four-faced, the governor of the three worlds, the lord himself, at length came to visit the most holy sage. Valm*i*k*e*, who was softly repeating his muntr*a*s, seeing him, hastily rose, and, full of surprize, bowed and stood with joined hands. Having made the customary enquiries, the humble sage adored him who is imperishable and separate from all sorrow, and presented him with a seat, with *u*rghy*u*,* and water to wash his feet. Afterwards the god, seating himself on the highly honoured seat, ordered one for Valm*i*k*e*. Commanded by Br*u*hma, he seated himself. Being seated, Valm*i*k*e*, with his mind steadily fixed on Br*u*hma, fell into a

* *U*rghy*u* is an offering of water, milk, the k*oo*sh*u* grass, rice, doorv*u*, sandal-wood, flowers, &c. mixed, with certain ceremonies, and placed on the head of a spiritual teacher, &c.

deep meditation, and his spirit absorbed in grief at the recollection of the krouncha, and repeated the verse (to Bruhma).

By the ignorant and wicked fowler has affliction been caused.

For he has wantonly slain the melodious krouncha.

Then Bruhma, smiling, said to the excellent sage, O great sage, let this spoken by thee through the death of the krouncha, this plaintive, measured sentence of thine, spontaneously produced, O Brahman, be verse. Write the whole story of the most excellent Rama, the virtuous, the all-accomplished, the wise, the delight of the world, as it was described by the sage Naruda. Write the private and public acts of the wise Rama, a full account of his companions, of the Raksusas, and of the Videhan Seeta. Whatever is unknown, whether domestic or public, shall be revealed to thee. All things relating to king Dusha-rutha, and his wives, his city, his palace, his sayings, his conduct, and whatever he did, shall be made known to thee by my favour. In this poem none of thy words shall be false. Compose the

sacred story of Rama, the poem delighting the mind. As long as the mountains and rivers shall remain on the earth, so long shall the Ramayuna remain current among men; as long as the story of Rama written by thee shall remain, so long shall heighth and depth; and so long shalt thou abide in heaven. This said, the god Bruhma vanished from their sight.

On this Valmike, with his disciples, was filled with surprize. They, astonished, went near him, and through affection, again and again repeated this stanza. By the repeated recital of this couplet, composed by the great Valmiku in even feet of four syllables, was verse produced from this melancholy event. Then this thought occurred to the wise Valmiku. In such verse let me compose the whole Ramayuna, inseparably connected with virtue, riches, and every object of desire, filled with a variety of stories, fraught with jewels like the sea, and delightful to the ear. The great and famous pundit after this, composed the fame-conferring history of the illustrious Rama in

verse, each foot of which is excellent, and captivating to the mind. Hear the story of the great R*u*gh*u*v*a*, and the death of the ten-headed, narrated by the sage.

Thus far the second section of the Ra*mayuna*, composed by Valm*i*k*u*.

SECTION III.

THE divine sage has written in exquisitely varied verse, the history of Rama, who obtained the kingdom; a poem, rich in variety of meaning, holy, excellent, divine;* this ancient history, to be ranked with the four vedas, imparting blessedness, renown, long life, prosperity, and heaven, did the sage sing to the virtuous and self-subdued brahmans, Dhoumya, Maonduvya, Kooshika, with Rishnisena and Koshula, and the two descendants of Ikshwakoo, Kooshee and Luvee, clothed in the habit of sages. Here, by the knowledge† of the sage, is the renown of Rama displayed. In this poem

* Properly Vuhnuyan, an adjective derived from the name Vishnoo.

† (Fore-knowledge). Part of this poem is delivered in the form of a prophecy.

are treated of in the fullest manner, wealth, virtue, every object of desire; justice, morality, and the doctrine of the three Vedas. He who constantly hears and sings this poem, will obtain here the greatest degree of enjoyment, and at length become equal to the gods.

This poem contains an account of the *I*kshwak*oo*s, the wise J*u*n*u*k*a*, and the divine sage Poul*u*sty*a*. At the conclusion of the *U*shw*a*medh*a* performed by the great Ragh*u*v*ā*, this pleasing story, connected with holiness, wealth, and every object of desire, and purifying from all sin, was rehearsed from the beginning.

The contents of the first book are here enumerated: First is related the question to Nar*u*d*a*, then the going to the river—the appearing of Br*u*hm*a*—the great favours obtained from him—and the measure of verse. Then follow a description of *U*yodhy*a*, and an account of king D*u*sh*a*r*u*th*a*—a description of the court of Ko*u*sh*u*ly*a*—the consultation of the sovereign of men for the sake of obtaining a son—the celebration of the *U*hsw*a*-medh*a*, and the ob-

taining of the blessing—the coming of the gods to obtain their share of the sacrifice—the consultation respecting the death of Ravuna related—the production of the divine lacteous food—the birth of the king's sons—of Rama from Koushulya—of Bhuruta from Kekuyee—and of the twins from Soomitra—the production of the Monkeys—the meeting of king Dusha-rutha with Vishwa-mitra, and his sending Rama to protect the sacrifice—Lukshmuna's following (him) and (their) acquisition of knowledge—their abode in the hermitage of *Ununga* *—view of the forest of Taruka—the death of Taruka and Rama's obtaining the weapons related—his abode at the hermitage Sidha, and his protecting the sacrifice—the death of Soovahoo, and the disgrace of Mareecha—the sage Vishwa-mitra's relation of the history of his family—the pure production of Gunga described—the incarnation of the divine fœtus and the birth of Kartikeya—account of the family of the royal sage Vishala—the liberation of

* The incorporeal, an epithet of Kama Deva, or Cupid.

*U*h*u*lya from the curse—view of Mithil*a*, and of the place of sacrifice—the interview with the king of M*i*thil*a*—the story of the great Koushika*—the sage Sh*u*tan*u*nd*a*'s conversation about Ram*a*—the breaking of the bow, and the giving of the virgin in marriage—the interview of king D*u*sh*a*-r*u*th*a* and J*u*n*u*k*a*—detail of the marriage of Seet*a* and the other virgins—King D*u*sh*a*-r*u*th*a*'s departure with his daughters-in-law—the meeting of Ram*a* with the wise Jam*u*d*u*gni—the obstructing of the way of Jam*u*d*u*gni's people related—the entry into *U*yodhy*a*—the abode of Bh*u*r*u*t*a* at his grandfather's—the happiness of the inhabitants of *U*yodhy*a* described. These are the contents of the First Book called Ad*i*-k*u*nd*a*. It has sixty four sections, and two thousand eight hundred and fifty stanzas. In this is related the conduct of the magnanimous Ram*a* in his youth.

After this follows the second part, called the *U*yodhy*a* Kand*a*—in which are related the intended installation, and its preven-

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* Vishwam*i*tra.

tion—the wicked intrigues of Kekuyee, and the grief of D*u*sh*a*-r*u*th*a*—Ram*a*'s departure into the forest, and L*u*kshm*u*n*a*'s following him—the distress of all his friends, and their return—Ram*a*'s conversation with the prince of the Ch*u*ndal*a*s—the dismissal of the charioteer—Ram*a*'s crossing of the G*u*nga—interview with Bh*u*r*u*dwaj*a*—visit to Ch*i*tr*a*-koot*a*, at the command of Bh*u*r*u*dwaj*a*—Ram*a*'s erecting a bower and dwelling on the great mountain Ch*i*tr*a*-koot*a*—the astonishing grief of the king on the return of Soom*u*ntr*a*—his relation of the curse upon himself, and his departure to heaven—the speedy return of Bh*u*r*u*t*a* from the palace of his uncle—the great Bh*u*r*u*t*a*'s journey to Ram*a* to obtain his return—his abode at the hermitage of Bh*u*r*u*dwaj*a*—his interview with Ram*a*—the funeral ceremonies of his father—the great kindness of Ram*a* to Bh*u*r*u*ta related—the story of Javal*i* and Vam*a*-dev*a*—detailed account of the family of the *I*kshwak*oo*'s—the determination of Ram*a* not to go to Kou*s*h*u*l*a*—Bh*u*r*u*t*a*'s receiving of the sandals, and his dismissal—Ram*a* enters the town of N*u*nd*i*,

and sends back his mother and mother-in-law—the return of the great Shutrughna to Uyodhya. Thus far the Second Book called Uyodhya. It has eighty sections, and four thousand one hundred and seventy verses.

The Third Book follows, called Arunyuka Kanda, in which are related the entrance of the mighty Rama into the wilderness of Dunduka—his conversation with Unoosooya and her giving the cosmetic—Rama's meeting with, and killing Viradha related—Rama's interview with the sages—Mithilee consoled—the arrival of Rama at the hermitage of Shurubhunga, and his interview with Indra—his arrival at the hermitage of Sooteekshna—his conversation with Seeta—his discourse with Mundukurni, and dismissal of Shukra*—conversation with the wicked Ilwula—his story—the hermitage of Ugustya fully described—Rama's arrival at Punchavutta, and his interview with Jutayoo—his residence at Junusthanu—descrip-

* Indra.

tion of the dewy season—Ra*ma*'s remembrance of Bh*uruta*, and his invective against Kikeyee—(Ram*a* and Luksmuna's) conversation with Shoorp*a*-n*u*kha—Sh*oo*rp*a*-n*ukha* disfigured—the terrible death of Kh*ura*, and the slaughter of Doos*una* and Trishira—the entrance of Shoorp*u*-n*u*kh*a* into L*u*nk*a* related—Rav*una*'s desire after Seeta related—the arrival of Rav*una* at the residence of Mareech*a*—Mareech*a* becoming a deer, attracts the notice of Videhee*—Ragh*uva* decoyed away in pursuit of the deer through Videhee's desire after it—the death of Mareech*a*—Seeta's invective against L*u*kshm*una*—Seeta stolen away—Ram*a*'s meeting with S*ou*mitr*a*†—J*utayoo* mortally wounded—Seet*a*'s arrival (at Lunka)—L*u*kshm*una*'s conversation with the great Ragh*uva*—Ragh*uva*'s lamentation on being acquainted with the loss of Jan*u*kee‡—his interview with J*u*tay*oo* the king of the vultures—conversation with him—the death of the head-concealed bird—his obtaining

* Seeta. † L*u*kshmuna. ‡ Seeta.

heaven—Rama performs his obsequies—Rama, at the word of Kubundha, seeks Soogreeva—his interview with Shuvuree at the pool Pumpa—Rama's lamentation. This is the third Book, called Arunuyka Kanda, containing one hundred and fourteen sections, and four thousand one hundred and fifty couplets.

The fourth part, called Kishkindha Kanda, contains an account of the great Raghuva's arrival at the mountain Rishyumooka—his interview with Hunooman. His conversation with him related—Rama's ascending the mountain Rishyumooka—the friendship of Rama and Soogreeva—the prowess of Vali related—Rama's piercing the seven palmyra trees, and the confidence excited thereby in Soogreeva—the combat between Vali and Soogreeva, and the death of Vali—the mourning for Vali in the inner apartments—Tara's lamentation—she commits the son of Vali to Rama—the installation of Soogreeva—Raghuva's lamentation—he is comforted by Lukshmuna—his lamenting the rainy season—description of autumn—Rama's lamentation in autumn—Soogreeva

exceeds the stated time—Rama's anger against *Soogreeva* related—*Luksmuna's* respectful sensibility at perceiving the displeasure of Rama—the sending of *Luksmuna*—his journey—his delivering the message to *Soogreeva*—*Soogreeva's* journey to Raghuva's abode—his appeasing Rama—his collecting the monkeys—description of the earth by the great *Soogreeva*—departure of the monkeys—the ring given to *Hunooman*—he and the other apes pass the mountain *Vindhya*—they enter the cave of *Swuyumprubha*—their distress at not obtaining tidings of Videhee—the monkeys attempt to starve themselves—their interview with *Sumpate*, the wise king of the vultures—his information respecting *Lunka*. The fourth part called *Kishkindhya Kanda* contains sixty four sections, and two thousand nine hundred and twenty five verses.

After this follows the *Soondura Kanda*. *Hunooman's* leap—his interview with *Soorusa*—arrival at the mountain *Minaka*—the death of *Singhika*—*Hunooman's* view of *Lunka*—he enters *Lunka*—a description of

it—his excursions (therein)—his search for V*i*dehee in the elegant inner apartments of R*a*v*u*n*a*—he sees (the chariot) P*oo*shp*u*k*a*—description of the public places—his interview with the wicked Rav*u*n*a*, king of the Rukshuses—the flower garden—H*u*nooman's search after Jan*u*kee, and his distress at not finding her—his entrance into the garden *U*shok*a*, and interview with V*i*dehee—the entrance of the Rakshus Ravan*a* into the garden of the women—he solicits Seeta, and she reproaches him—the threats of the Raksh*u*sees *—Seeta's interview with H*u*nooman—his presenting the token of remembrance, and his conversation with Seeta—her giving the jewel (from her head dress) and her reply to the message of Ram*a*—the destroying of the grove—H*u*nooman's reproach of the cruel Raksh*u*ses—the slaughter of the servants—of the counsellor's sons—of the General, and *U*ksh*a*. The combat between H*u*n*oo*man and Megh*a*-nad*a*—the

* The female Rakshuses: this word, whether masculine or feminine, is written two ways, Rukshus and Raksh*u*s.

binding of Marooti * by the Bruhma-ustra —the report of the messengers to Ravuna— his invective against Hunooman—the burning of Hunooman's tail, and his burning of Lunka—his second interview with Seeta, and his return —the junction of Jamboovan and the other monkeys—they arrive at the wood of honey,† and make havock there—their views of the path of the gods to the wood—description of the honey-forest—Unguda and the other monkeys return to Rama—the conversation of Hunooman with the great Raghuva—the intelligence respecting Seeta, and the gift of the token—Hunooman's view of Lunka, and interview with Ravuna related—his interview with Seeta, and her reply to the message—the difficult enterprize—the conduct of the Rakshases—the destruction of the garden Usoka, and the fort. This part, in which is contained the conversation of Hunooman with Raghuva, and in which Soogreeva, with Ra-

* The son of Muroot, the wind, viz. Hanoomun.

† The pundits are divided in their opinions about this forest: it was, most probably, a vineyard.

gh*uva* and L*u*kshm*una*, attended by a large army of monkeys, goes to the south, and all united go to the sea, is the fifth, called S*oo*nd*u*ra Kand*a*. It contains forty three sections, and two thousand and forty five verses.

Afterwards follows the sixth part, called Y*oo*ddh*a* Kand*a*, in which is contained an account of the mighty Ram*a*'s arriving at the sea—of his passing over to L*u*nk*a*, and his consultation with the apes. Rav*una*'s consultation on hearing of his arrival—V*i*bheesh*una*, desirous of peace witk Ram*a*, addresses his elder brother, "O King, let Mith*i*lee be liberated, and your city be preserved. Do not act contrary to this good advice." At this speech D*u*sh*a*-greev*a*,* his eyes inflamed with anger, strikes his brother V*i*bheesh*una* with his foot—V*i*bheesh*una*, with his club in his hand, entirely abandoning Rav*una*, goes over with his four counsellors to Ram*a*—V*i*bheesh*una*, crossing the sea, and uniting himself with the great Ram*a*, is, with great respect, appointed by

* The ten-necked: an epithet of Rav*u*na.

him to the government of L*u*nk*a*, by the affusion of water brought from the sea—Ram*a*'s preparations for warlike operations, and his view of the sea—at the command of Sag*u*ra,* N*u*l*a* makes a bridge over the sea—the great Ragh*u*v*a*'s crossing the dreadful gulf—his station on S*oo*vel*a*—Ragh*u*v*a*'s speech, and the report of the messengers—the conversation of Sh*oo*k*a* and Sar*u*n*a*—review of the army of monkeys—the consultation of the king of the Raksh*u*ses, and his forming (an appearance of) Ram*a*'s head by magic—the discourse of S*u*r*u*m*a*—Seeta takes encouragement—the discourse of Maly*u*van with Rav*u*n*a*—the fortifying of L*u*nka—consultation in the army of Ram*a*—the entrance of his messengers into the city—he ascends S*oo*vela, the blockade of L*u*nka—the commencement of the war—the engaging in single combats—the death of S*oo*pt*u*ghn*a*, Y*u*jn*u*kop*a*, and others related—the nocturnal battle—the binding of Ram*a*'s army by the serpent-arrows—the interview with S*oo*p*u*rn*a*,† and his un-

* The sea personified.

† G*u*r*oo*r*a*.

loosing the serpent-bonds—the death of Dhoomraksha and Akumpuna—the death of Pruhusta, and the discomfiture of Ravuna's army—the difficult enterprize undertaken—the waking of Koombha-kurna—Rama's view of Koombha-kurna, and his enquiry about him—the march of Koombha-kurna and the consternation of the monkeys—the seizing and the escape of Soogreeva related—the death of Koombha-kurna by Rama—the death of Nurantuka and Devantuka—of Muhodura and Trishira—of Muhaparshwa and Utikaya—Raghuva with his army rendered insensible by the weapon of Megha-nada*—Hunooman's bringing a remedy and reviving them—the fight with torches—the death of Koombha, and Nikoombha — of Mukurakshya — Ravuna's march—the killing of the Seeta formed by illusion, and the death of Megha-nada—the anger of the king of the Rakshuses, and his great consternation—Ravuna's march and Viroopakshu's death—The death of Mutta and Oonmutta—Raghuva's speech and Ra-

* Indrujit.

v*u*n*a*'s invective—the fight of the great Ram*a* and Rav*u*n*a*—L*u*kshm*u*n*a* killed—Ram*a*'s lamentation—medicine brought, and L*u*kshm*u*n*a* revived—the chariot given to Ram*a* by the king of the gods—the appearing of Mat*u*l*i* and the advice of Sh*u*kr*a* to Ram*a*—the defeat of Rav*u*n*a*, king of the Raksh*u*ses, in the battle—the invective of Rav*u*n*a* against the charioteer—the combat of the gods and the Dan*u*v*a*s in the air—the dreadful combat of the two chariots—an earthquake for seven days—the death of the king of the Raksh*u*ses, famed throughout the universe. This sixth part, called the Y*oo*dh*a* Kand*a*, contains one hundred and five sections, and four thousand five hundred verses.

The *U*bhy*oo*d*u*y*a* or *Oo*tt*u*r*a* Kand*a*: the mourning of Rav*u*n*a*'s wives—the instalment of V*i*bhesh*u*n*a*—the obsequies of Rav*u*n*a*—H*u*nooman's entrance into Lunk*a*, and his interview with Mith*i*lee—Seeta's going forth—her interview with Ram*a*—she is reproached by the great Ram*a*—Ram*a*'s rejection of Videhee, and her entrance into the fire—her surprizing incombustibility—

the appearing of Bruhma and all the gods —the appearing of the god Vrishudwuza* described—Bruhma's blessing obtained—the appearing of Rama's father—the removal of Dushu-rutha's curse from Kikeyee—and the high satisfaction of Dusha-rutha—Rama obtains a blessing from Shukra—the resuscitation of the monkeys—the jewels divided among the monkeys by the wise king of Lunka—the great Raghuva mounts the chariot Pooshpuka—the return of all the monkeys and of the Rakshuses related at large—their arrival at the residence of Bhurudwaja—their interview with the sage —they enter the town of Nundi, and meet their elder relatives—the entry into Uyodhya—the completion of the vow—Rama's installation, and the joy of the city—the office of prime minister conferred on the great Bharuta—the visit of the sages—the origin of the Rakshuses related—their conquest of the universe—the story of Uhulya —Seeta carried into the wood by Lukshmuna —her arrival at the residence of Valmikee

* Shiva.

related—K*oo*shee and L*u*v*a* born to augment the family of Ikshwak*oo*—the killing of L*u*v*u*n*a* by Sh*u*tr*u*ghn*a* related—the killing of Sh*u*mbook*a* and the meeting with K*oo*mbh*u*yoni—the obtaining of the ornaments—the story of Seeta—the beginning of the Ushw*a*medh*a*—the hearing of the song (the Ramay*u*n*a*)—Ram*a* recognizes his two sons K*oo*shee and Luv*a*, at the end of the song—the discourse of Valm*i*kee—Ragh*u*v*a*'s lamentation—the surprizing descent of Videhee to the regions below—Raghuva's rising anger—Br*u*hm*a*'s visit—the arrival of Kal*a* and D*oo*rbas*a*—the surrender of L*u*ksm*u*n*a* by Ram*a*—the departure of Ram*a*'s friends—of the people of *U*yody*a* and the Ragh*u*v*a*s—their happy arrival in heaven. Thus far the *U*bhy*oo*d*u*yik*a* Kand*a*, together with the Bh*u*vishy*a* and the *Oottura*, containing ninety sections, and three thousand three hundred and sixty verses.

This is the whole of the Ramay*u*n*a*, admired by the sages, containing six hundred and twenty sections, and twenty four thousand verses. This is the divine poem, written by Valm*i*kee himself, which destroys all

sin and fear, procures wealth, fame, long life, and posterity—and increases health. Whoever, purified, reads at the p*u*rvas * with collected mind, this history of the great Dash*uru*thee, will be liberated from sin, obtain present felicity, and after death enter among the blessed.

Thus far the third section of the Ramay*una*, composed by the great Valm*i*k*ee*, called the table of contents.

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* The eighth and fourteenth day's of the moon's increase, and decrease, the day of the new and of the full moon, and the day of the sun's entering a new sign.

SECTION IV.

HAVING heard the theme of the poem from Naruda, the divine sage, and realized the particulars by meditation, * the devout Mooni, glorious as the sun, touching water placed on the koosha † with its points eastward, with joined hands, sought the best method of arranging the poem, and by the power of Tupussya, ‡ revolving in his mind the story of the illustrious Rama—his birth—his great heroism—his readiness to assist others—his estimation in the eye of all—his

* '*By meditation.*' The original expression *lokat* is doubtful. Some of the pundits render it "from the people," others render it as above. As the former rendering is, however, directly contradictory to the promise at first made to Valmikee, the latter has been preferred.

† A kind of grass.

‡ Intense meditation on one object; a species of devotion to which great power is ascribed by the Hindoos, and in which a number of ceremonies may be included.

clemency—his beauty—his veracity—the history of V*i*shw*a*mitr*a*—Rama's obtaining the M*u*ntr*a*—the killing of Tar*u*k*a*—the completion of the sacrifice—the various discourse of V*i*shwam*i*tr*a*—the coming to Mithil*a*—the breaking of the bow—the quarrel of Ram*a* and P*u*rs*oo*-Ram*a*—D*u*sh*a*-r*u*th*a*'s fear—the anointing of Ram*a*—the evil disposition of Kikeyee—the prevention of the installment—Ragh*u*va's banishment—the sorrow, lamentation, excessive grief, and death of the king—the lamentation of his subjects, and (their) dismissal by Ram*a*—Ram*a*'s conversation with the king of the Ch*u*ndal*u*s—the return of the charioteer—the crossing of the Ganges—Ram*a*'s interview with Bh*uru*dwaj*a*—the journey to Ch*i*tr*u*koot*a* at the command of Bh*uru*dwaj*a*—the erecting of the bower—Bh*u*r*u*t*a*'s arrival there—the kindness of Ram*a*—the funeral obsequies of his father—the appointment of Bh*u*r*u*t*a* to the regency by giving him the sandals—Ram*a*'s entrance into the town of N*u*nd*i*—his journey to the wilderness of D*u*nd*u*k*a*—the killing of V*i*radh*u*—the interview with Sh*u*r*u*bh*u*ng*a*—the meeting with

Sooteekshna—the conversation with *Unoo*sooya—the cosmetic given to Ram*a*—his interview with *Ugustya*—his accepting the bow—his dismissal from *Ugustya*—his residence at P*u*nch*a*-v*u*t*i*—Soorp*u*n*u*kha's jesting with Ram*a*—her countenance disfigured—the killing of Kh*ura* and Tr*i*sh*i*r*u*s—the report brought to Rav*u*n*a*—the death of Mareech*a*—the rape of Videhee—J*u*tay*oo* mortally wounded—the lamentation of Raghuv*a*—his finding K*u*b*u*ndh*a*, and killing him—his interview with Sh*u*v*u*ree—the visit to P*u*mp*a*—the lamentation at the lake P*u*mp*a*—Ram*a*'s interview with H*u*nooman there—his going to Rishy*u*mook*a*—his meeting with S*oo*greev*a*—S*oo*greev*a*'s confidence excited—the friendship formed with him—the enmity between Val*i* and S*oo*greev*a*—the death of Val*i*—the appointment of S*oo*greev*a* to the kingdom—Tara's lamentation—the time (exceeded)—a night spent in the rainy season—the anger of the great Raghuv*a*—the collecting of the army—the appointment to different quarters—a description of the earth—the presenting of the ring—the visit to the cave of the bears—the

obstinate refusal of food—the interview with Sumpati—the ascending of the mountain—the passage of the sea—the view of Minaka at the command of Soomoodra—the roaring of the female Rakshusees—the interview with Chhayagrahinee—the death of Singhika—the view of Lunka—the entrance into it by night—Hunooman's reflections—his going to the palace, his visit to the inner apartment—his view of Ravuna—of the chariot Pooshpuka—his visit to the garden Ushoka—his interview with Seeta—the outcries of the female Rakshues—Hunooman's view of Ravuna—conversation with Mithilee—his giving her the token, and receiving from her a gem in return—his laying waste the garden—his driving away the Rakshusees, and the servants—the death of the counsellor's son—of the general—of Uksha—the march of Indrujita—the prince of the monkeys taken—the burning and desolating of Lunka—Hunooman's return—his eating the grapes—the encouragement received by Raghuva (from) the delivering of the gem—the rendezvous at the sea (shore)—the bridge built by Nula—the crossing

over the sea—the dreadful siege of Lunka—the union with Vibheeshuna—his advice about the killing of Ravuna—the killing of Koombhukurna—of Magha-nadha—of Ravuna—the mourning among the Rakshuses—the installation of Vibheeshuna—the rejection of Seeta—Rama's interview and conversation with Bruhma and the other gods—his confidence in Seeta restored—the liberation of Seeta from the palace of the enemy—the resuscitation of the monkeys—Rama's mounting the chariot Pooshpuka—his journey to *Uyodhya*—his meeting with Bhurudwaja—the sending of the son of Vayoo—the meeting with Bhuruta—the installation of Rama—the dismissal of the Rakshuses and monkeys—the visit of *Ugustya* and the great sages—the origin of the Rakshuses—the conquests of Ravuna—the dismissal of Seeta—the happiness of Rama's subjects—the few acts of Rama not yet performed—the acts of the wise Rama after he had obtained the kingdom—the arrival of the sages, and the dismissal of Shutrooghna—Seeta's delivery in the wood—the death of Luvuna in battle—the residence at Mu-

thoora—the bringing of Mithilee—Seeta's fidelity manifested at the end of the sacrifice—her entrance into the earth—Raghuva's distress—the appearance of Kala, and the sage Doorvasa—the parting with Luksmuna—Rama's departure to heaven after establishing his sons in the kingdom—that of the bears, the monkeys, the Gopoochchhas, the people of the city, and of the country. The sage having seen all this by the power of intense devotion, composed, in a poetic form, the story of him devoted to truth.

* Afterwards the sage began to versify, at which Bruhma, smiling, called it verse. After this his disciples, the venerable old men, and all the devotees, bowing to the dust at the feet of the great sage, said, "The stanza expressed in four feet has obtained the name of poetry." Upon this Valmeeki resolved, "I will write the whole poem of the Ramayuna, first spoken by

* In this place the copies vary considerably: some make this the beginning of a new section, while in others it is reckoned a continuation of the former section. Indeed the table of contents is entirely omitted in many copies: this, however, renders the number of couplets incomplete.

Bru*hma*, and revealed to Nar*uda*." The virtuous sage, having heard the outlines of this body of ethics, sought to make himself perfectly acquainted with the particulars relating to Ram*a*, the abode of excellencies, to king D*u*sh*u*-r*u*th*a*, with his queen, his kingdom, and seraglio—his jesting, his conversation, his walking, and the whole of his actions; all this the M*oo*n*i* clearly beheld through the power of devotion—also the deeds of Bh*u*r*u*t*a*, and the wise Sh*u*tr*oo*ghn*a*—of V*u*sh*i*shth*a* and S*oo*m*u*nt*oo*—of Vam*a*-dev*a* too, and the divine V*i*shwam*i*tr*a*, and the royal sage J*u*n*u*k*a*—of the R*u*ksh*u*ses, and the monkeys, their conduct and heroism—what was said to Seeta dwelling in the wood, by the mighty Ram*a*, and the wise L*u*kshm*u*n*a*. Valmeek*i*, who at one view comprehends the universe, absorbed in abstraction, beheld the whole by the power of intense devotion. By diligent search he clearly beheld the whole of the story of Ram*a* as plainly as he beheld an Aml*u*ka * fruit in his hand. Having seen

* Phyllanthus emblica.

it, he proceeded to compose the history of Rama, connected with virtue, riches, and every object of desire, the hearing and repeating of which is an act of holiness; an astonishing ocean,* filled with the jewels of the Veda.

The Ramayuna being completely finished, he reflected thus, 'Who will make this poem known to the world?' Then two disciples of Valmeeki, who, in the wood, had assumed the habit of sages, Kooshee and Luva by name, the offspring of Seeta and Rama, young, beautiful, generous, and accomplished, laid hold of the thoughtful sage's feet; Valmeeki, the divine sage, beheld these royal brothers, Kooshee and Luva, acquainted with sacred knowledge, famous, of melodious voice, inhabitants of the hermitage—Having beheld these ingenuous youths, eminent in the Veda, he, kissing their heads, said, to these two who stood bowing before him, "At my command take the Ramayuna, the poem composed

* This alludes to an idea common among the Hindoos, that the sea abounds with every kind of riches.

by me, the hearing and repeating of which is holiness, describing the death of Poulustya,* and producing virtue, wealth, and every object of desire, pleasant to be read, and adapted to the three measures of time; † sweet when performed on stringed instruments, or sung with the seven modulations of the voice; connected with the seven kinds of time, ravishing to the ear, exciting love, courage, disgust, anger, terror, compassion, surprize, and laughter." Having said this to the two youths, the excellent and divine sage accurately taught them the whole of the poem respecting Rama. The whole of this sacred poem being committed to memory by these two, the sage addressed them: "Let this story be sung by you in the assembly of the sages, in the concourse of the royal Rishis, of virtuous conduct, and in the assemblies of the good." Commanded by their preceptor, the brothers Kooshee and Luva, the sons of Rama, of god-like beauty, with voices by nature me-

* Ravuna.

† Viz. When sung in slow, middle, or quick time.

lodious, the exact resemblance of Rama, the reflected image of his perfections, eminent in the Veda, the Vedanga, the (Itihasa) and the Shastra, acquainted with the mysteries of the Gundhurvas, skilled in musical time and expressive gesture, of powerful voice, in form like the Gundhurvas, sung the delightful poem in the presence of the Veda-reading sages, and Bruhma and Indra, with the chief deities, the Gundhurvas, the birds, the serpents, and the great Rishis, were delighted with these youths. At a certain time the two beloved and god-like princes sang the surprizing poem to the assembled sages. All the sages were astonished, and, earnest to hear the poem, crouded around by thousands, with eyes fixed through joy and wonder; while the princes in the midst sung in concert the poem relating to Rama. The listening sages exclaiming, "Excellent! excellent!" united in a joyful burst of applause. Then the delighted sages, eminent in virtue, applauding, addressed the brothers Kooshee and Luva, singing there, "Oh! this poem! the very expression of nature! Oh! the

song! Oh! the tune! Oh! the exquisite story of the divine Rama! Ancient things are beheld as though they had been transacted before our eyes. These, singing this poem, in language polished and mellifluous, and exact in measure, are the two princes Kooshee and Luva, of a divine origin, young, and of melodious voice. Oh! how pleasing to the ear! how grateful! Oh! the song, without a discordant sound! clear, set to a delightful air; the words, formed by exact rule, are joined with the nicest care; the poem sung in just time, with due modulation of voice, and rendered exquisitely pleasing by the nicest taste." Thus applauded and caressed by the great sages, they again sung the delightful song. Pleased with these young princes, one sage presented them with a jar of water; another with forest fruits of delicious taste; a third with a bark dress; another with the skin of an antelope;* another honoured them with the sacrificial thread; one gave them a

* Religious devotees carry with them the skin of an antelope for to sit upon.

kumunduloo,* another the grass band of the koupeena; † another presented them with his seat, ‡ while another sage gave them the sacred koupeena.§ Then another Mooni, highly pleased, gave them an axe, while others presented them with the garment of red cloth, || and another sage with a garment made of bark: one gave them his juta, and another, delighted, presented his faggot rope; ** another presented them with the sacrificial pitcher, and others with a burden of wood, another gave them a seat made of the fig-tree. †† Another sage wished them prosperity, while others bestowed on them long life; thus all the sages, eminent for truth, poured on them their benedictions.

* A pot of earth, or the shell of a gourd, used to collect alms.

† The original word means a rope, made of the leaves of the Saccharum Sara, and used to tie the koupeena round the waist.

‡ Generally made of the sacred kooshee.

§ A piece of cloth, or bark, about a foot square, worn for the sake of decency.

|| A peculiar sort of cloth called geroa, so called from its being coloured with red ochre.

** A rope used to tie up their bundles of wood for sacrifice.

†† Ficus Gloerata.

This surprizing poem, methodically arranged, applauded by the sages; this ancient poem, containing the essence of poetry, the original of human poems, did these two famous and god-like ones sing in many palaces, in the presence of kings. After this, Rama, by trusty messengers, brought these two singers, with great respect, to the *Ushwumedha*.* At the conclusion of the ceremonies they, commanded by him, sung this poem, in the presence of the brahmans, and Rama, Lukshmuna, Shutrooghna, Bhuruta, and other princes. Vushishtha, Utri, and others, who utter the words of the Veda, being near. Surrounded by Bhuruta and his other brothers, and by myriads of the people, Rama, sitting on a white seat beneath a spangled canopy, heard the Ramayuna, the story of his own great exploits, composed by the sage. Rama beholding these two ingenuous, beautiful, god-like princes, singing with melody equal to the most exquisite instruments, said to Luksh-

* The sacrifice of a horse, esteemed by the Hindoos a most meritorious act.

m*u*n*a* and the rest assembled, "Hear this song full of various incident, and accompanied with music by these divine youths. These are singing to the assembly a song, delightful to the ear, and exhilarating to the bodies, the minds, and the spirits of all. These two youths, K*oo*shee and L*u*v*a*, imprinted with royal marks, these great devotees, are making known my surprizing story written by Valmeek*i*." Afterwards these two, by Ram*a*'s command, sung this poem from beginning to end, Ram*a*, meanwhile, with all who were assembled, remaining fixed in attention.

Thus far, the abstract of the Ramay*una* composed by the sage.

SECTION V.

AFTERWARDS those two princes with melodious voice, sung in the assembly the new poem named the Ramay*una*. This poem, herald of the glory of *I*kshwak*oo*'s race, contains the story of those virtuous heroes of boundless renown, who, descended from M*u*n*oo*, by their valour acquired a mighty empire, extending even to the ocean; the first of whom, S*ugura*, followed by sixty thousand sons, dug (the channels of) the sea. Hear the virtue-applauding poem, the Ramay*una*, the pure words of the sage, destroying sin and fear, connected with holiness, wealth, and every object of desire, and amplifying the Ved*a* and Smr*iti*.

On the banks of the S*uru*yoo is a large country, called Kosh*ula*, gay and happy, and abounding with cattle, corn, and wealth. In that country was a famous city called

*U*yodhya; built formerly by M*u*noo the lord of men. A great city, twelve yoj*u*n*a*s in extent, the houses of which stood in triple and long extended rows. It was rich, and perpetually adorned with new improvements, the streets and alleys were admirably disposed, and the principal streets well watered. It was filled with merchants of various descriptions, and adorned with abundance of jewels; difficult of access, filled with spacious houses, beautified with gardens, and groves of mango trees, surrounded by a deep and impassable moat, and completely furnished with arms; was ornamented with stately gates and porticos, and constantly guarded by archers. As M*u*gh*u*v*u*n protects *U*m*u*rav*u*tee, so did the magnanimous D*u*sh*a*-r*u*th*a*, the enlarger of his dominions, protect *U*yodhya, fortified by gates firmly barred, adorned with areas disposed in regular order, and abounding with a variety of musical instruments, and warlike weapons; and with artificers of every kind. Prosperous, of unequalled splendor, it was constantly crowded with charioteers, and messengers, furnished with

shutughnees * and parighas, † adorned with banners, and high arched porticos, constantly filled with dancing girls, and dancing men, crowded with elephants, horses, and chariots, with merchants, and ambassadors from various countries, frequented by the chariots of the gods, and adorned with the greatest magnificence. It was decorated with various kinds of jewels, filled with wealth, and amply supplied with provisions, beautified with temples, and the sacred chariots, ‡ adorned with gardens, and baths, and spacious buildings, and full of inhabitants. It abounded with learned sages, in honour equal to the immortals; it was embellished with magnificent palaces, the domes of which resembled the tops of mountains, and, surrounded with the chariots of the gods like the *Umuravutee* of *Indra*, it resembled a mine of jewels, or the

* Shutughnee. This word signifies literally an instrument, capable of destroying a hundred at once. The pundits say it means a cannon.

† Purighas; probably a kind of club.

‡ Probably the *Rutha*, a very large carriage, in which *Jugunnatha* is drawn in procession, and which generally stands near the temple.

residence of Shree;* the walls were variegated with divers sorts of gems, like the divisions of a chess-board, and it was filled with healthful and happy inhabitants; the houses formed one continued row, of equal height, resounding with the delightful music of the tabor, the flute, and the harp. The city, echoing with the twang of the bow, and the sacred sound of the Veda, was constantly filled with convivial assemblies, and societies of happy men. It abounded with food of the most excellent kind; the inhabitants were constantly fed with the Shali † rice; it was perfumed with incense, chaplets of flowers, and articles for sacrifice, by their odour cheering the heart. It was guarded by heroes in strength equal to the regents ‡ of the universe, and versed in all the shastras; by warriors, who protect it, as the hydras guard Bhoguvutee. § As the

* Lukshmee, the goddess of prosperity.

† The rice produced in the cold season, which is accounted the best kind.

‡ These are eight demi-gods, who are said to be placed at the cardinal and the intermediate points of the universe.

§ The river of Patala, or the subterraneous regions, i. e. Gunga, who in Patala assumes that name. '*Hydras*,' the

great *Indra* protects his capital, so was this city, resembling that of the gods, protected by king D*u*sh*a*-r*u*th*a*, the chief of the *I*kshwak*oo*s. This city was inhabited by the twice-born, who maintained the constant sacrificial fire; (men) deeply read in the Ved*a* and its six *U*ng*a*s, endowed with excellent qualities, profusely generous, full of truth, zeal, and compassion, equal to the great sages, and having their minds and appetites in complete subjection.

The end of the first section of the first book, containing a description of *U*yodhya.

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original word is Nag*a*, which generally denotes *serpent:* as some of these serpents, however, had many heads, the term *hydra* is not wholly inapplicable to them.

SECTION VI.

In this city *U*yodhya was a king, named D*u*sh*a*-r*u*th*a*, descended from *I*kshwak*oo*, perfectly skilled in the Ved*a* and Vedang*a*s, prescient, of great ability, beloved by all his people, a great charioteer,* constant in sacrifice, eminent in sacred duties, a royal sage, nearly equalling a M*u*h*u*rsh*i* †, famed throughout the three worlds, mighty, triumphant over his enemies, observant of justice, having a perfect command of his appetites; in provisions, wealth, and magnificence equal to Sh*u*kr*a*, or even to Vishr*u*v*u*n*a*, ‡ and protecting his subjects like

* This was formerly esteemed a high accomplishment among the Hindoos.

† There are four kinds of sages or R*i*sh*i*s: the Raj*u*rsh*i*, or royal sage, the M*u*h*u*rsh*i* or great sage, the Br*u*hm*u*rsh*i* or sacred sage, and the Dev*u*rshi or divine sage; of these the first is esteemed the lowest, and the last the highest.

‡ Koover*a*.

M*u*noo the first sovereign. This king, D*u*-sh*a*-r*u*th*a* by name, was equal to the gods. By his steady regard to truth, and his attention to the three V*u*rg*a*s,* that city was preserved flourishing, even as *U*m*u*rav*u*tee flourishes by the care of Sh*u*kr*a*. In that city of well-fed,† happy people, no one was unlearned, no one practised a calling not his own, no one dwelt in a mean habitation, no one was unhappy, none without relatives. There was no miser, no liar, or swindler, no one proud or rash, none malevolent, no boaster, no one mean-spirited, no worthless person, none who subsisted on the wealth of another; there were none who lived less than a thousand years; no one implacable, and none without a numerous offspring. The affections of the men were fixed on their own consorts, and the women were chaste and obedient to their husbands; both sexes were patient and faithful in the discharge of their respec-

* Dh*u*rm*a*, *U*rth*a*, and Kam*a*: viz. religious duties, wealth, and objects of desire.

† Well-fed. The original word *pooshta* is the passive participle of the verb *poosh*, to feed or nourish.

tive duties: No one was without ear-rings, or a crown,* or a necklace; no one went unperfumed, or without elegant clothing, and none were poor in that magnificent city. No one was seen with tarnished ornaments; no one without a nishka† of gold, and none without ornaments on the hands. There was no one perverse, no impious person, no brahman without the constant fire,‡ no neglecter of sacrifice, no man who gave less to the brahmans than a thousand (rupees), no one in Uyodhya who did not properly discharge the duties of life. All the twice-born § there, were devoted to their respective duties; (brahmans) were constant in sacrifice and in reading the Veda, and averse to receiving (gifts); no man was an atheist, a liar, or passionate;

* A crown. The Hindoos now wear a mookoota or crown at their weddings. It was formerly worn on other occasions.

† Nishka, a certain weight of gold.

‡ A sacrificial fire, kindled by a father at the birth of a son, with which all his religious actions, requiring fire, are performed, and his body is burnt after death.

§ Brahmans, Kshutras and Vishyas. The two latter, as well as the former, were initiated into their respective tribes, by investiture with the sacred thread: this is called a second birth.

there was no tale-bearer, or person infirm, nor any one unclean.* No one there fed on unclean things,† no one was parsimonious, no one unperfumed, no one insincere; there was no one afflicted there, and none unadorned with ornaments.‡ The women in *Uyodhya*, endued with beauty, wit, sweetness, prudence, industry, and every good quality, were adorned with clean§ ornaments, and dressed in clean apparel; no one was unwise, malevolent, deformed, or idle. In *Uyodhya* there was no one unfortunate, of narrow mind, or wretched, no one uneasy, no diseased person, no one afflicted with fear, nor could one be found in *Uyodhya* disaffected to his sovereign. Men inhabited this city, who attained a good old age, devoted to truth, hospitable,

* Unclean. i. e. Ceremonially unclean.

† Things forbidden by the shastra, as fowls, tame hogs, &c.

‡ Here is evidently a degree of tautology. The Asiatic mode of heaping epithet upon epithet, not always with a due regard to precision, is easily discernible in this description, and in many other parts of the poem.

§ The ornaments worn by the *Hindoo* women on their hands and feet require perpetual attention to keep them bright; hence mention is so frequently made of clean ornaments.

and duly regardful of their superiors, their ancestors, and the gods. The Kshutras, the superior Brahmans, the Vishyas, and the Shoodras were devoted to their sovereign. Shunkuras,* none were either born, or became thus degraded by their conduct. That city was governed by the chief of Ikshwakoo's race, as the earth had been by Munoo the lord of men. By thousands of warriors, fierce as the glowing fire, and unconquered in battle, was it guarded, as the dens of the mountains are guarded by lions. It was filled with horses produced in Kamvoja, Vanayoo, Nudee, and Vahli, resembling the horses of Huri;† and with elephants produced upon the mountains Vindhu, and Himuvut, from the families of Pudmanjuna, Bhudra, Mulla, and Mriga; puissant, trusty, brave, generous, and patient, scorning to steal a victory, tusked elephants of the race of Iravuta, and Vamuna, of Bhudra, Mulla, Bhudra-mulla, and Mriga-mulla; elephants always intoxicated, comely, Dan-

* Mixed casts, or casts formed by unlawful mixtures.

† *Indra.*

tas,* in size resembling mountains. Their stalls encompassed the abode of truth, the residence of the sinless D*u*sh*a*-r*u*th*a*, to the extent of a yoj*una* on every side. This peerless city, the abode of truth, guarded by strong gates and bars, adorned with palaces and pleasant gardens, encircled with walls, and filled with wealthy inhabitants, did the lord of Kosh*ula* nourish.

Thus the sixth Sw*u*rg*a* of the first book of the Ramay*una*.

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* Elephants who emit a certain liquor, called dana, from the top of the head, are called Dant*a*. This is the explanation which the commentaries give: dant*a* however, means a tooth; and this may possibly be the meaning here.

SECTION VII.

The courtiers of the great descendant of *I*kshwak*oo* were possessed of every excellence, wise, capable of understanding a nod, constantly devoted to their beloved (lord). Eight of the virtuous counsellors of this king were particularly famous, and incessantly engaged in the royal affairs: the great Dhr*i*sht*i*, J*u*y*u*nt*a*, V*i*j*u*y*a*, S*i*ddharth*a*, *U*ty*u*rth*a*-sadh*u*k*a*, *U*shok*a*, M*u*ntr*a*-pal*a*, and S*oo*m*u*ntr*a*. His two chosen priests were the excellent V*u*sh*i*shth*a*, and V*a*ma-dev*a*. After these were his counsellors, N*u*y*u*jn*a*, J*a*val*i*, Kashy*u*p*a*, Gout*u*m*a*, the venerable Mark*u*ndey*a*, and Katyay*u*n*a*. With these sacred sages were the ancient

priests* of the king, modest, submissive, profound in the law, of subdued appetites, obedient, active, disinterested, forbearing, venerable, pleasant, not avaricious, patient, eminent in truth and virtue, and ignorant of nothing which related to themselves, or others, neither of the designs of those unfriendly to the king, well acquainted with sacred duties, popular customs, and the duties of ascetics. Observant of affairs in every place, they were attentive to the treasury and to the army, impartially awarding punishment, even to their own sons, when guilty; free from oppression, through regard to justice not causing an enemy to suffer unmerited punishment, acquainted with knowledge, divine and human, worthy of their ancestors, constantly protecting the different tribes engaged in the affairs of life, carefully preserving the treasuries, punishing those who seek not the prosperity of brahmans; lenient in punishing, and

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* V*u*shisth*a* Vam*a*-dev*a* and others; the former of whom had been priest to the family for several generations.

mighty to assist others, not opposed to each other, affectionate, speaking with tenderness, averse to detraction, full of excellence, not arrogant, comely in dress, excellent in disposition, not confident about doubtful matters, devoted to the sovereign's word, and thoroughly attached to his person, famous on account of their own excellencies, and endued with honour, beauty, and virtue, eminent in the use of the best weapons, and illustrious by the display of justice, understanding, and every good quality. By the vigilance of these were all the casts held to their proper employ. Neither in the city, nor in the whole country, was there a thief, or any one unclean; no wicked person was found, no one who dishonoured his neighbour's wife: protected by these, the whole kingdom remained in perfect security, the country, the cities, and the army were all in a flourishing state. D*u*sh*a*r*u*tha the king, possessed of such courtiers, virtuously governed the world, and rendered it happy. Inspecting the whole earth, by his spies, as the sun by his rays, the de-

scendant of *I*kshwak*oo* found no person of a hostile mind. Surrounded by all these counsellors, learned, faithful, eminent, seeking by wise counsels the good of the kingdom. D*u*sh*a*-r*u*th*a* shone resplendant as the sun irradiating the world.

Thus far the section describing the countries.

SECTION VIII.

To this magnanimous king, acquainted with every duty, pre-eminent in virtue, and performing sacred austerities for the sake of obtaining children, there was no son to perpetuate his family. At length in the anxious mind of this noble one the thought arose, "Why do I not perform an *U*shw*u*-medh*a* to obtain a son?" The wise and virtuous king, with all his counsellors, whom he regarded as himself, having ascertained that it was proper to perform the sacrifice, said to S*oo*m*u*ntr*a*, the chief of the counsellors, "Speedily bring all my preceptors and priests." At this S*oo*m*u*ntr*a*, quick in execution, going speedily, brought S*ooyu*jn*a*, Vam*a*-dev*a*, Javal*i*, Kashy*u*p*a*, and the priest V*u*sh*i*shth*a*, all of them eminent in the Ved*a*, with the rest of the eminent

twice born. The pious king D*u*sh*a*-r*u*th*a*, having paid them respectful homage, addressed them in these virtuous, affectionate, and mild words: "I who am so desirous of children, enjoy not this happiness, on which account I have determined to perform an *U*shw*u*medh*a*, which I would accomplish in a manner exactly conformable to the Shastr*as*. Consider in what way I can obtain my wish." V*u*sh*i*shth*a* and the other brahmans approving, highly applauded the word proceeding from the mouth of the king; and all, pleased, thus answered D*u*sh*a*-r*u*th*a*: "Let the things needful for the sacrifice be brought, and the horse be loosed. On the north bank of the S*u*r*u*yoo let a place for the sacrifice be appointed. You, O king, who, for the sake of children, have formed this holy resolution, will assuredly obtain the sons you desire." Hearing these words of the twice-born, the king was glad; and, with eyes overflowing with joy, said to his counsellors, "At the command of my preceptors, bring hither the sacrificial implements, and speedily loose the horse, fully caparisoned, and attended

by a teacher; prepare the place for the sacrifice on the north shore of the S*u*r*u*yoo; be abundant in the Shant*i*,* according to the rule † and the ordinance. All kings may reap the fruit of this sacrifice, performed without a melancholy defect. The crafty Br*u*hm*a* Raksh*u*ses earnestly seek for a flaw in this business. Whoever performs a sacrifice without due regard to the ordinance, immediately comes to nought. Let able men, therefore, be appointed to conduct this my sacrifice, that it may be accomplished according to the ordinance." All the counsellors, acquiescing, applauded these words of the lord of the earth. Then all the virtuous twice-born, acquainted with every duty, having received the king's command, returned home. Having dismissed the brahmans, the king said to his counsellors, "Prepare the sacrifice, as you have been instructed by the officiating

* Shant*i*, pacification, preliminary ceremonies, designed to avert inauspicious circumstances at the sacrifice.

† K*u*lp*a*, the section, or treatise relating to this ceremony.

priests."* The sovereign monarch having said this, dismissed his counsellors, and entered his own house. Afterwards going to his beloved wives, he said, "I will perform a sacrifice for the sake of obtaining a son; you, therefore, commence the Deeksha."† At these exhilerating words, the water-lily faces of these beautiful queens brightened like the water lily at the departure of the cold season.

The charioteer having heard this, said to the king, "Hearken to a story contained in an antient chronicle, formerly related to me by a venerable priest. O king, the divine *Sunut-koomara*, the sages being near him, formerly predicted your having a son. There is here a son of *Kushyupa*, called *Vibhanduka*: who will have a son known by the name *Rishya-shringa*. This son of the sage, born, nourished, and residing in

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* Officiating priests. Different parts of the ceremony are performed by different orders of priests; as the *Udhwurya*, who repeats the *muntras* of the *Yujoor Veda*. Those here alluded to are the *Ritwiks*, who offer the oblation.

† Certain ceremonies preliminary to sacrifice. They differ according to the nature of the sacrifice which they precede.

the wood, will know no human creature, except his father. This great one will be a perpetual Bruhmuchurya;* his severe austerities will be famous among men. Devoted to mortification and the sacrificial fire, his time will be spent in attendance upon his illustrious father. At this time, the courageous Loma-pada, the renowned and valiant, will be king in Unga.† Through that king's misconduct there will be a most dreadful drought, which will fill every one with terror. On account of this drought, the distressed king, calling the brahmans, great in the Veda, will say, "You are eminent in the Veda, and acquainted with the customs of men, direct to some act by which sin may be expiated." Thus addressed by the king, those excellent brahmans, deep in the Vedas, will say to him, "O king, by any method bring hither the son of Vibhanduka." Having, O king, with much

* The name of a sect of devotees, who practise continual mortification.

† The Pundits agree in saying, that this country lay east of Bengal. They suppose it to be the present Ava, which, according to Col. Symes, is written Ungwa.

respect, brought this brahman, eminent in the Veda, Rishya-shringa, the son of Vibhanduka, give him your daughter Shanti in marriage, according to the appointed ordinance. The king, hearing their words, will be filled with anxiety: "By what means shall I bring this mighty one." Unable to ascertain by what means he may be brought, the king, calling his courtiers, the priests, and others eminent in counsel, will debate the matter with them. When they, asked, will not be able to find a sure method, the king will say to the counsellors, bring Rishya-shringa, the son of the sage, from the forest. They, hearing the words of the king, will again reply, "O lord of men, we cannot go through fear of the sage." Afterwards, having contrived many methods, they will say, "We will bring him: it will be no crime." The Sovereign of the earth,* hearing this, by the advice of his counsellors, will fix upon the third day,

* 'Sovereign of the earth.' This is the literal meaning of the word Prithivee-puti, i. e. Prithivee, the earth, and Puti, lord or ruler. It is evident, however, that the Hindoo writers use this, and similar epithets, with little regard to precision.

replying, "Alluring him from his father's hermitage by courtezans in the disguise of sages, I will bring the sage's son. At the coming of this wise son of the sage, the Deva* will give rain upon the earth." After this the king will give to him in marriage, in the appointed manner, his own daughter † Santa, beautiful, generous, and accomplished. Thus will the mighty Rishya-shringa, the great devotee, become the son in law of the royal sage, Loma-pada. That most energetic one, having poured an oblation on the sacrificial fires, will procure the sons so earnestly desired by Dusha-rutha." These words of Sunut-koomara, spoken in the midst of the sages, and heard by me, the wise and renowned Loma-pada, king of Unga, with his counsellors, received with approbation. Dusha-rutha hearing these words, said, "Let the

* Indra.

† She was really the daughter of Dusha-rutha, as the sequel of the story will shew; but having been adopted by Loma-pada, she is here called his own daughter, according to the custom of the Hindoos.

story of R*i*shy*a*-shr*i*ng*a*, the virtuous, the good, the Br*u*hm*u*ch*u*ry*a*-devotee, brought up with deer, a Br*u*hm*u*charee from his childhood, be related at length."

Thus far the ninth Sw*u*rg*a* of the first kand*a*.

SECTION IX.

Soomuntra thus requested, began, "Hear me relate the method by which the counsellors brought Rishya-shringa. The priests and counsellors then said to Loma-pada, "The contrivance of a method to accomplish this is beyond our ability. Rishya-shringa is an inhabitant of the forest, devoted to religious austerities, and the study of the Vedas, and totally unacquainted with women, and the concerns of life and pleasure. By things gratifying to the senses, and fascinating to the heart of man, allure him from the forest. Let females young, wily, and versed in all the arts of allurement, go thither in the habit of sages, and privately, as they have opportunity, by any device, engage his attention, and bring him hither." The king, with his counsellors,

having heard this, reflecting, replied, Be it so. Then putting this advice into execution, the king planted fruit-trees, with their branches entire, and the earth about their roots, and also trees of sandal wood, in large boats, which he filled with perfumed liquors and delicious fruits. Then enchanting damsels and courtezans being collected, went in these boats to the wood where the *Mooni* resided. Arriving at the uninhabited forest, the abode of the wise son of the sage, who, constantly instructed by his father, abode in the hermitage, and never passed its boundaries. To gain a sight of the wise son of the sage, they remained at a small distance from the hermitage, and, trembling for fear of V*i*bhand*u*k*a*, hid themselves in the forest beneath the wide-spreading creepers, and climbing plants. Learning by their attendants, that the sage was gone from his hermitage, they, in the view of the sage's son, played with various and sportive gambols, singing and romping with leaps and reboundings, some inebriated, leaping and falling, others with water lily hands, ogling with their eyes and brows, produced

sensations of unchaste desire. With the jingle of the Noopoora,* and the singing of the kokilas, the wood was rendered vocal, like the city of the Gundhurvas. Striking each other with their garments, and their delicate hand-ornaments, these damsels adorned with necklaces of odoriferous flowers,† and perfumed with sweet-scented powders, sported about that they might excite the impure desires of the wise son of the sage. Astonished at this novel sight, Rishya-shringa, viewing these beautiful females of slender waist, adorned with ornaments, curiously wrought, and singing with melodious voice, came out of his hermitage. The son of Vibhanduka, O king, having never from the day of his birth seen woman, man, or an inhabitant of any city or country, going near them with excited curiosity, stood greatly amazed. The inebriated females of elongated eyes,‡ and

* An ornament for the feet, furnished with bells.

† Bracelets or chaplets of flowers.

‡ Eyes which have the corners considerably elongated are esteemed a mark of great beauty among the Hindoos, particularly, says the pundit, if they extend to the ears!

mellifluous speech, seeing his surprize, sung a soft, slow air; and approaching him, said, "Who are you? Whose son are you thus suddenly come to us? Tell us why you wander in this uninhabited forest? We wish to know who you are; O sir, answer us truly." Thus addressed, the son of *Vib*-hand*u*k*a*, captivated by the view of these alluring females, (a sight to him perfectly new) began to relate his own story. "My father is a great sage, of the family of K*u*shy*u*p*a*, V*i*bhand*u*k*a* by name. I am his son, called R*i*shy*a*-shr*i*ng*a*: Why are you thus suddenly come to my hermitage? Tell me speedily what is your employ. Our hermitage is near at hand, stored with delicious roots and fruits, there will I entertain you all. Come." Hearing the words of the sage's son, their inclination was excited, and they all went together to see the hermitage. R*i*shy*a*-shr*i*ng*a*, the son of the sage, presented them respectfully with seats, and with *Urghya*, and water to wash their feet; he then regaled them with delicious roots and fruits. Having received these favours, they, fearing the sage's curse,

were anxious to depart, and, smiling, said in soft accents, "O sinless son of the sage, if it be agreeable, eat some of the fruits produced in our hermitage." At this, O lord of the earth, they gave him delicious confectionaries, resembling fruits, and excellent honey, and various other kinds of food, saying, "Drink the water of this Teertha."* These courtezans then, inebriated with the wine (of desire) smiling, embraced him, and pressed him repeatedly to their breast, and, applying their fragrant mouths to his ear, began to whisper. He, supposing their sweetmeats to be fruits, tasted these hitherto untasted delicacies, and, drinking wine sweet as honey, became merry. Fascinated by the touch of these women, he felt reciprocal desire. At length, asking permission of the sage's son, they departed, pointing him to their own hermitage at a small distance. They being gone, Rishya-shringa, anxious through their departure, could obtain no repose.

* Teertha, a place to which devotees resort.

After this, the divine descendant of K*u*shy*u*p*a* coming to his dwelling, and seeing R*i*shy*a*-shr*i*ng*a* pensive, and absorbed in thought, asked him, "Why dost thou not rejoice at my coming? I perceive, O son, that to day thou art immersed in a sea of anxiety; this is not, at any time, the way of those devoted to sacred austerities. Tell me speedily, O son, what has produced this change?" Thus addressed by the descendant of K*u*shy*u*p*a*, he replied to his father, "O divine Sir, (certain) men of beautiful eyes,* seen here by me, touched me with soft balls, of a surprizing form, produced from their breast, and repeatedly embraced me: they sung soft and ravishing airs, sage, and sported, and moved their eye-brows in a surprizing manner." The divine hearing the words of R*i*shy*a*-shr*i*ng*a*, said, "The R*u*ksh*u*ses, to destroy thy devotion, have come in this form. O son, it is not proper for thee in any way to trust them." The sage, the descendant of K*u*shy*u*p*a*, having said this to R*i*shy*a*-shr*i*ng*a*,

* Here R*i*shy*a*-shr*i*ng*a* again makes a mistake in the gender.

comforting him, remained one night, and returned into the forest.

The next day R*i*shy*a*-shr*i*ng*a* hastened to the place which the captivating, beautiful-eyed damsels had shewn him. They, from a distance, seeing the son of K*u*shy*u*p*a* coming, went to meet him, and smiling, said, "O sir, behold this pleasant hermitage of ours. After being respectfully entertained, you shall return." Hearing these their captivating words, he, expressing a wish to go, these damsels then brought him (along with them.) While they were bringing away the son of the sage, the clouds poured forth a plentiful shower, rejoicing the world.

V*i*bhand*u*k*a* the divine sage, laden with roots and fruits, the produce of the wood, now entered his hermitage. Finding the abode empty, and earnest to see his son, he weary and with unwashed feet, called out, R*i*shy*a*-shr*i*ng*a*, looking on every side. The divine sage, the descendant of K*u*shy-*u*p*a* was not able to find his son; then, leaving the wood, he beheld at a distance a village. On the road, he constantly en-

quired respecting the villages and herds. "Whose is this beautiful estate, and these numerous herds?" All the herdsmen, hearing these words of the sage, with joined hands humbly replied, "By Loma-pada, the renowned king of *Unga*, honouring Rishya-shringa, the son of Vibhanduka, are these villages and herds given to the divine sage." The sacred sage thus addressed, beholding, by the eye of meditation, what would come to pass, was pleased, and desisted from farther enquiry.

The pious son of the sage, pleasantly seated on the boat, arrived at the royal city, darkening the atmosphere with mighty thunder. The great king going to meet the brahman, who had arrived with the rain, worshipped him, with his head bowing to the earth, and having sent the priest before him, presented him with the *Urgha*. Then the king, with the court, went to the sage, and cheering him with the greatest respect, furnished him with accommodations suitable to so great a person; he himself attending him. After this, that he might feel no inconvenience, the king with serene mind

gave him in marriage his daughter the lotos-eyed Shanta, and thus obtained happiness. The illustrious R*i*shy*a*-shr*i*ng*a*, highly honoured by the king, thus abode there with his spouse Shanta; and V*i*bhand*u*k*a*, the illustrious, the sacred sage, the most excellent twice born, hearing the whole of this affair, dismissed his anxiety, and departed again to his hermitage.

Thus far the Ninth Section, containing the story of R*i*shy*a*-shr*i*ng*a*.

SECTION X.

ATTEND farther, O thou of mighty arm, to the words spoken by *Sunut-koomara*, and heard by me. "Born of *I*kshwakoo's race, there will be a most renowned king, by name D*u*sha-rutha, wise and truly brave. This mighty one will form an alliance with the king of *Unga*, and will have a most fortunate daughter called Shanta. Loma-pad*a*, the king of *Unga*, will be childless; that king will, therefore, intreat king D*u*sh*a*-*ru*th*a*; "O Friend, with placid mind, bestow your daughter, the beautiful Shanta, upon childless me, that I may obtain a son."* D*u*sh*a*-*ru*tha, by nature compassionate, hearing this, will give his daughter Shanta to

* That adopting her as his own daughter, he might marry her to some one, and thus obtain offspring.

the Sovereign of *Unga*. Having received the damsel, he, highly pleased, will depart to his own city, his anxiety being removed, and his utmost wishes accomplished. That king will give this damsel to R*i*shy*a*-shr*i*ng*a*. Sh*u*t*a*-kr*u*too,* through some fault of the king's, does not rain on his possessions, but through the coming of R*i*shy*a*-shr*i*ng*a*, he will again send rain. Having obtained a spouse, R*i*shy*a*-shr*i*ng*a* will be highly pleased; and king D*u*sh*a*-r*u*th*a*, well acquainted with duty, desirous of offering a sacrifice with joined hands, will also espouse her to R*i*shy*a*-shr*i*ng*a*, the eminent twice born: the lord of men will then obtain from the sage's son his desire with regard to sacrifice, and children, and heaven: he will obtain four sons of boundless energy, who will increase the fame, the renown, the honour, the virtue, and the number of their race." Thus the divine sage, S*u*n*u*t-koomar*a*, narrated these future things in the assembly of the sages. Go, therefore, O chief of kings, and bring the son of V*i*bhand*u*k*a*, appointing

* *Indra*. From sh*u*t*a* a hundred, and kr*u*too a sacrifice.

him your own *gooroo*. Hearing the good counsel of S*oo*m*u*ntr*a*, D*u*sh*a*-r*u*th*a* going to V*u*sh*i*shth*a*, said, "S*oo*m*u*ntr*a* says thus: it is yours to give the order." V*u*sh*i*shth*a* hearing this, acquiesced in his wish. Commanded by V*u*sh*i*shth*a*, the king, with joyful mind, at the word of S*oo*m*u*ntr*a*, speedily prepared for his journey. For the purpose of inviting R*i*shy*a*-shr*i*ng*a*, the king, attended by his counsellors and priests, and those of the inner apartments,* prepared to go to the city where the chief twice born one dwelt. Having passed through various countries, he in a short time entered the delightful city of Lom*a*-pad*a*, welcomed in the most respectful manner. There, in the palace of Lom*a*-pad*a*, the king found the son of the sage, in lustre like the glowing fire. D*u*sh*a*-r*u*th*a*, attended by his beloved (women), was received with the greatest affection by the esteemed Lom*a*-pad*a*. This great one, thus welcomed, after remaining seven or eight days, said, "O hero, Lord of the Vishy*a*s, pronounce it proper for your

* Women.

daughter Shanta and her husband, to depart to my city." King Loma-pada having consented, speedily went to the city of Rishya-shringa, the wise son of the sage, and acquainting him with the matter, said, "This king Dusha-rutha, my distinguished friend, granted to me when childless, this beautiful damsel, his best beloved daughter Shanta, that I might obtain posterity. This king, O brahman, is your father-in-law, even as I am. O most excellent twice born, he, desirous of obtaining a son, rests his hopes wholly upon you. You can enable him, earnestly desirous of offspring, to accomplish the requisite sacrifice. Going hence with your spouse, fully accomplish his desire. The sage's son consenting with his wife followed the king. Afterward king Loma-pada, having embraced, and highly honoured king Dusha-rutha, advised him to return to his own city. Then he dismissed in a friendly manner, took the eminent twice born and Shanta with him, and at a convenient time departed.

King Dusha-rutha then sent messengers before him with the good news to his own

city, saying, "At my command go quickly from hence, and let my capital, without delay, be every where completely adorned, perfumed with incense, watered, made perfectly clean, and decorated with flags." Upon this, the people of the town, overjoyed to hear of the king's return, prepared the town in all respects as they were commanded. Afterwards the king, placing the most excellent twice born one before,* entered his adorned city, with the music of the Sh*u*nkh*a*,† and the D*oo*nd*oo*bh*i*.‡ All the citizens seeing the twice born (one) enter the town, honoured by the sovereign of men, as Kashy*u*p*a* § in heaven by the thousand-eyed *Indra*, were filled with joy. Having introduced him to the inner apartments, and honoured him according to the Shastr*a*s, the king, in obtaining him, considered his work as completed; and all those of the inner apartments seeing Shanta with elongated eyes return with her husband, were filled with pleasure and joy. Adored by

* In token of superiority.
† The Couch.
‡ The tabor.
§ Vrih*u*sp*u*ti.

others, and filled with continual joy, the son of the great sage dwelt in felicity with Shanta, in the palace of the lord of men, as Vrihusputi residing in the city of Muhendra.

Thus far the Surga, relating Rishyashringa's arrival at Uyodhya.

SECTION XI.

After this, the dewy season* being past, and the spring † arrived, the king determined on performing the sacrifice, and, going to *R*ishy*a*-shr*i*ng*a* with obeisance and adoration, appointed him priest in the sacrifice offered to obtain posterity. He, having accepted the office, replied to the king, "Speedily collect the materials for the sacrifice, and bring together V*u*sh*i*shth*a*, and the other priests, and the rest whom you esteem the excellent twice born." The king then said to S*oo*m*u*ntr*a*, who stood in his presence, "Go quickly and bring, with-

* The two months Magh*a* and Phalg*oo*n*a*, viz. the season from the middle of January to the middle of March.

† The spring contains the months of Vishakh*a* and Chitr*a*, viz. from the middle of March to the middle of May.

out reserve, all my honourable men,* acquainted with the philosophy of the *Veda*, and who have performed the ablution;† men devoted to the practice of the *Veda*, acquainted with both the text and the commentaries, who have fully studied the *Veda* and Vedang*as*. Bring also with proper respect, the poor householders, the aged people with poor relatives, and the foreign Shrotr*i*y*a*s."‡ At these words of the king, *Soomuntra* speedily brought the sacrificing priests, eminent in the Ved*a*, S*oo*y*u*jn*a*, Vam*a*-dev*a*, Javal*i*, Kashy*u*p*a*, and V*u*sh*i*shth*a*, the domestic priests, and the other eminent twice born.

Paying respectful homage to them on their arrival, D*u*sh*a*-r*u*th*a* addressed them in these humble words, fraught with virtue and prosperity: "To me who am so earnestly desirous of offspring none is granted;

* *Gooroo* may signify any man of high respectability, but the term is generally applied to a religious preceptor.

† This refers to a particular ablution, performed by a student of the Ved*a*, when he has completed his education.

‡ Those brahmans who have acquired a knowledge of the peculiarities taught in their own Shakh*a*, or school, and of the six *Ungas*, or collateral sciences, are called Shrotr*iya*.

I have therefore determined to perform an *Ushwa*-medh*a*, and through the favour of the illustrious son of the sage, and of you (O twice born) I intend at this time to perform the equine sacrifice. In this therefore be gracious to me your humble dependant."

At this the brahmans, V*u*sh*i*shth*a*, and the rest greatly pleased, acquiescing, shouted, Excellent! excellent! and doing obeisance to the king, sounded forth his praise. Then R*i*shy*a*-shr*i*ng*a* and the others, again said to the king, "Let the sacrificial articles be collected, and the horse be liberated. Thou, with mind thus devoutly anxious for offspring, wilt surely obtain the illustrious and much desired sons." Hearing these words from the sage, the king, pleased, said to S*oo*m*u*ntr*a* and the other most excellent counsellors, "In conformity to the directions of these highly-honoured persons, let abundance of all things for my sacrifice be provided speedily by you, at my command. So manage all things that there be no defect found. Mounted by a courtier, let the horse, accompanied with the *Oo*pad-

hyaya* be set at liberty,† and a place for the sacrifice be prepared on the opposite shore of the Suruyoo; there let the Shanti,‡ commanded in the ordinance, be performed. This sacrifice can never be completed by a weak, or an unbelieving prince; or by one of small wealth. The sacrifice-destroying Bruhma-rakshuses will eagerly search for some defect. He who begins a sacrifice which he cannot complete, is entirely ruined; let the business, therefore, be carefully conducted by you all, that this my sacrifice may be finished without obstruction." The counsellors acquiescing in the king's command, fulfilled his decree in every respect, even as they had been directed. Then the twice born having signified to the king their acceptance of the proposal,§ and assured

* A priest of a particular order. This word is used in a large sense, to signify any teaching brahman.

† "Set at liberty," i. e. untied and suffered to go out of the stable with his attendants.

‡ Certain preliminary ceremonies. See note, page 77.

§ "Having signified their acceptance of the proposal." The original word Amuntruna, in common speech signifies a slight invitation or compliment, but in sacrificial affairs it often has another meaning, as will appear from what follows: Previously

him that the sacrifice would be accomplished without obstruction, made obeisance; and the eminent twice born having departed, the sovereign of men gave the

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to a sacrifice, an assembly of *Pundits* is convened, at which the sacrifice is proposed. After it is acceded to, the king, or the officiating priest, who acts as his deputy, performs certain ceremonies, as the Ach*um*u*na*, or the sipping of water; the Asuna-shoodhi, or the purification of the seat; the Boot*a*-shoodhi, the purification of the five constituent parts of matter, viz. æther, air, fire, water, and earth; the *U*ng*a*-nyasa, or a repetition of formulas with the hand, in different positions, laid on different parts of the body, viz. the flat palm on the breast, the fingers or the flat palm on the mouth; the ends of the collected fingers on the fore part of the crown; the tip of the thumb on the hinder part of the crown, and the end of the fore and middle fingers at the same time on the corners of the eyes, next the nose, (sometimes the fore and the fourth fingers are applied to the eyes, and the middle one to the top of the nose); and the applying of the back of the right hand to the palm of the left, first bringing it round it with a circular motion; the K*u*ranga-nyas*a*, or the shutting of each hand with the thumb within the fingers, and afterwards with the thumb erect, applying it successively to each finger; after which the right hand is brought once round the left with a circular motion, and the back applied to the palm as before. The Pranayam*a*, or successively drawing breath at one nostril, and discharging it at the other, by applying the fingers to the opposite nostril, reversing the order of left and right; after which some formulas are repeated. This last repetition of formulas is the Am*u*ntr*u*na. All the aforesaid ceremonies are attended with appropriate M*u*ntr*a*s, or formulas.

remaining orders, and retired into the inner apartments.

The spring having again arrived, and a complete year elapsed, the sovereign of men, through desire of posterity, bowing even to the feet of V*u*sh*i*shth*a*, and yielding him the homage appointed by the ordinance, addressed him in the following words: "Speedily complete the intended sacrifice, according to the sacred ordinance; let it be so performed that no sacrifice-destroying obstruction may happen. You are my intimate friend and my *gooroo;* the weight of the sacrifice must be borne by you." The most excellent twice born replied to the king, "Be it so. I will perform all you desire."

After this, V*u*sh*i*shth*a* said to all the twice born engaged in the sacrifice, "Appoint aged and most virtuous persons to do the artificer's work, also sacred cooks,* writers, persons to erect temporary stages,†

* Some make this word the adjective to the following substantives, and read, "experienced writers," &c. The word will bear both meanings.

† Banks of earth, stages, pillars, &c.

and to dig the earth, with astrologers and mechanics, and dancing men and women." Afterwards he said to those well versed in the sacred books, men deeply read in the Veda, " At the king's command engage in the business of the sacrifice, cause the sacrificial articles to be brought in abundance, and speedily call the twice born; erect numerous places for the accommodation of the kings, and booths by hundreds for the brahmans, well arranged, and furnished with meat and drink in abundance: erect also large places for the citizens, and prepare separate stables for the horses and elephants of the kings who come from far, and houses in which the kings may lodge: erect also large booths for the warriors of foreign countries: let the dwellings of the citizens be filled with whatever is desirable, food pleasant to the eye must, according to the ordinance, be given to the people in a becoming manner, that no pain be caused, and that the different classes of men, being courteously entertained, may receive due respect. Let no insult be offered to any one through lust or anger. Let the artificers

and those who are zealous in the sacrificial acts be regarded, according to their different merits; and those who are honoured by wealth and food.* Perform every thing with cordial attention, that all may be accomplished, and nothing be defective."

Afterwards all coming together, addressed V*u*sh*i*shth*a*, "All is done according to thy wish; and whatever may be commanded we will perform; nothing shall be omitted." V*u*sh*i*shth*a* then calling S*oo*m*u*ntr*a*, said, "Invite the kings, and all the virtuous of the earth, Brahmans, Ksh*u*tr*i*y*a*s, Vishy*a*s, and Shoodr*a*s. Bring by thousands with due respect, the people of every country, and you yourself going, bring with the utmost regard the great sovereign of M*i*th*i*la,† the heroic J*u*n*u*k*a*, eminent for truth, incessantly employed in the Shastr*a*s and the Ved*a*: knowing him to be the ancient ally (of the king) I have mentioned him first. After this, bring the renowned

* Viz. the constant pensioners on the royal bounty.
† The province of Tirhoot.

lord of Kashee,* courteous, beloved, equal in age to the august monarch. After that bring the aged and most virtuous king Ke-*kuya*,† the father in law of (our) majestic sovereign, together with his son. Yourself bring also with due respect the beloved Lom*a*-pad*a*, the lord of *U*ng*a*,‡ of admirable conduct, and resembling the gods. Afterwards bring respectfully Kosh*u*l*a*, the illustrious king of M*u*g*u*dh*a*, § the hero, eminent in all the Shastr*a*s, sage, generous, highly venerated and chief among men: By the command of the king invite likewise the powerful kings of the east country, of S*i*ndh*oo*, || of Souveer*a*, ** of Sourashtr*a*, †† and all the sovereigns of the south country,

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* Benares, the Sangskrit name of which is Vara-n*u*shee, from Vara and N*u*shee, two rivers.

† The p*u*nd*i*ts suppose this to be a king of Persia; and they say, that a race of kings, termed K*u*y-v*u*ngsh*a*, or the family of K*u*y, reigned there till the time of a king, whom they call Dara, (probably Darius.) This, however, is mentioned only as an opinion current among them.

‡ Probably Ava; see note, page 78.

§ South Bahar.

|| The c*o*untries on the Indus.

** Supposed to be a country bordering on Persia, or part of Persia.

†† Surat.

with the other beloved kings of the earth; by honourable messengers bring them speedily, with their attendants and friends, at the king's command."

Having heard the words of V*u*sh*i*shth*a*, Soom*u*ntr*a* speedily dispatched suitable messengers to bring these kings; and himself, the virtuous one, at the command of the sage, speedily went to bring the great kings. After this, all those employed in the work, informed the great sage V*u*sh*i*shth*a* what they had done. Then the beloved sage, chief of the twice born, said to them all, "Nothing must be given to any one in a light or contemptuous manner; a thing given with contempt will surely destroy the giver." After a few days, they came to D*u*sh*a*-r*u*th*a*, bringing a great quantity of jewels. Then V*u*sh*i*shth*a*, pleased, said to the king, "O most puissant sovereign,* the kings at thy command have arrived, and all of them have been received by me with due respect. All the sacrificial articles,

* Literally, "O tyger among men," i. e. puissant among men, as the tyger among beasts.

collected by men of subdued passions, are near at hand: be pleased to go to the place appointed for performing the sacrifice. There behold, O sovereign of kings, the place furnished on every side with all things requisite beyond the wishes of thy mind." At the word of V*u*sh*i*shth*a* and R*i*shy*a*shr*i*ng*a*, the lord of the world, at an auspicious hour,* departed to the place appointed. Afterwards V*u*sh*i*shth*a* and the other eminent twice born, placing R*i*shy*a*shr*i*ng*a* first, commenced the sacrificial rites according to the shastr*a*s and the ordinance: the happy sovereign with his wives engaging in the preliminary ceremonies.

Thus far the Eleventh Section, describing the beginning of the sacrifice.

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* The Hindoos seem always to have been addicted to judicial astrology, as they are to this day.

SECTION XII.

After this, a year being ended, and the horse having returned (from his perigrination,)* the sacrificial ground was prepared on the north bank of the *Suruyoo*; and the eminent twice born having made *Rishya-shringa* chief in the *Ushwa-medha*, this great sacrifice of the magnanimous king, the priests deep in the *Veda* performed the work (of the sacrifice,) according to the ordinance, in all things observing the shastras, and the rules for becoming conduct.

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* The *Pundits* say, that, previously to this sacrifice, it was necessary that the horse should travel with proper attendants into various countries for the space of a year; if no one was able, in the course of this perigrination, to seize the horse, it was deemed fit for the sacrifice; but that the seizure of the horse by any one frustrated the sacrifice. It will be seen in the sequel, that *Indra* sometimes availed himself of this circumstance.

The twice born having performed the Pru*vurgya*, and the *Oopusuda*,* did the whole of the work, so as to exceed the rules prescribed in the shastr*a*. The eminent and delighted sages, paying due homage to all,† performed the morning S*u*v*u*n*a*,‡ with the other preliminary ceremonies. The part of the offering designed for *I*ndr*a* was given him according to the ordinance. The sinless king, applauded on every side, performed the mid-day S*u*v*u*n*a*; and the third S*u*v*u*n*a* of this great king, did the eminent brahmans perform with their eyes directed to the shastr*a*. R*i*shy*a*-shr*i*ng*a*, and the others, by the m*u*ntr*a*s of the Sh*i*ksha,§ called thither Sh*u*kra and the other chief deities, and the priests with m*u*ntr*a*s expressed in sweet and pleasing songs, offered to each deity his peculiar part in the sacri-

* Certain ceremonies of which the p*u*nd*i*ts are now entirely ignorant.

† "All," i. e. All whom they esteemed objects of adoration, as the gods, the regents of the planet, the wind, &c.

‡ "S*u*v*u*na." The daily oblations commanded by the shastr*a*s.

§ A part of the Ved*a*, or properly a science collateral therewith.

fice. In this sacrifice no oblation was neglected, nor any (inadvertent) mistake committed; all was performed with ability, and in exact conformity to the Veda. Then no one appeared weary, or dissatisfied; there was no unlearned brahman there, nor any one who had not an hundred followers; no one who did not possess the sacred fire; none who neglected sacrifice, or the sacred rites of religion, or who had fallen into heinous sins.* At that sacrifice thousands of brahmans were feasted separately, and a variety of delicious viands (served up) in various modes, in gold and silver dishes.

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* Fallen into great or mortal sins, of which the Hindoos reckon five, viz. the murder of a brahman, the drinking of intoxicating liquors, theft, (interpreted as the stealing of a quantity of gold, not less than eighty rupees), adultery with the wife of a spiritual preceptor, and the maintaining of friendship or familiar intercourse with a person guilty of these crimes. If these sins were committed in a preceding life, they are respectively known in this, by the Rajuyukshmun, or a hectic fever, attended with a coughing of blood; Savdunta, viz. having a very small tooth between the two fore teeth, and having the two front teeth black; Khoonukhee, or having rough uneven nails, with the tops entering the flesh; Dooshchurma, viz. born without the prepuce. He who associates with the wicked will be known by the disease which discriminates the person who had committed the offence.

The twice born were feasted in succession, and all the needy and forlorn who came there, were satisfied with food and drink to the utmost extent of their desire. In those days no one of the brahman tribe was seen hungry. Those without masters,* and those subject to lords,† feasted continually. The ascetics ‡ and the Shr*u*m*u*n*a*s § were constantly feasted; nor was there any widow, or child, or aged man, or any one of the hungry poor, who was not fully satisfied: the sound Give, eat, every where resounded. Pressed with the orders "Give, Give food, Give various sorts of clothes," the attendants constantly distributed these things in a variety of ways. Food in heaps like mountains, dressed according to the ordinance, was daily seen; men and women from various countries were constantly entertained with meat and drink at this sacrifice of the magnanimous monarch. The

* Brahmans, the chief cast.

† Viz. Shoodr*a*s, who are servants to the brahmans.

‡ Persons practising religious austerities.

§ Persons practising austerities, and labouring hard to obtain a knowledge of the divine books.

excellent twice born constantly praised the delicious food prepared according to the ordinance. "O how full we are! May prosperity attend you!" Such were the exclamations which Raghuvu heard. Men superbly adorned presented the food to the brahmans, and others adorned with gems brought it to them. After the work of the day was ended, the eloquent and learned pundits engaged in disputations, mutually desirous of victory. From day to day the twice born, eminent in knowledge, performed all the sacrificial ceremonies as commanded by the shastras. There was no one there unacquainted with the six *Ungas* of the Veda, no one unengaged in religious vows, no one unskilled in the Veda, no one of the twice born in that assembly who was not eminent in eloquence. At the Yoopochhruya*

* The Yoopochhruya is a ceremony which forms an essential part of the sacrifice. The *Udhwuryoo* who recites the muntras of the Yujoos-veda goes to receive orders from the Hotri, or sacrificing priest; the giving of which is accompanied with the erection of the Yoopa, a sacrificial pillar, usually made of wood, and adorned with the carved figure of a man, an elephant, a bull, or some other animal. This ceremony is called Yoopochhruya.

six Yoopas of Vilwa,* six of Khadira;† and with those of Vilwa six of Purnin,‡ one of Shleshmatuka,§ and of Deva-daroo,|| two of which could be scarcely encircled with the arms, were placed there; these were all made by the direction of men acquainted with the shastras, and well versed in sacrificial rites: to add splendor to the sacrifice they were overlaid with gold. These twenty-one Yoopas were each in height twenty-one *Urutnis*:** they were adorned with twenty-one pieces of cloth, each adorned with one. These Yoopas were all firmly fixed in the ground by the mechanics, according to the ordinance: they were octangular, and highly polished, covered with cloth and adorned with fragrant flowers, and appeared glorious like the seven sages in heaven. Sacrificial pits††

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* Crateva marmelos. † Mimosa catechu.

‡ Butea frondosa. § Dillenia Indica.

|| It is uncertain what wood this is; probably Fir.

** An *Urutni* is the length of the cubit from the elbow to the end of the little finger, the other fingers being shut; when all the fingers are shut, the cubit is called *Rutni*.

†† The original word is *Istuka*, a brick; but the word here denotes the sacrificial pits, which were to be lined with bricks.

were made according to the measure prescribed by the statute, and the fire was kindled by brahmans eminent in sacrificial rites. This sacrificial fire of the great monarch, prepared by the eminent twice born, was called Chi*ta*. The sacrificial pits were in the form of a G*u*roor*a*, with golden wings,* they were in triple rows, in number eighteen.† Here were the appointed victims, devoted to each particular deity; the horses, and birds, as prescribed in the shastr*a*. The horse for immolation was also there, and the aquatic animals: all these amounting to three hundred, designated by the sages to their proper use, according to the shastr*a*s, together with the horse of king D*u*sh*a*-r*u*th*a*, an inestimable jewel, were then fastened to the Yoop*a*s. Koush*u*lya, attended by those who repeat the m*u*ntr*a*s, having led the horse around (the sacrificial

* The pits were dug in the form of the bird G*uroora*, and those parts representing the wings, were lined with bricks of gold.

† Many sacrifices among the H*i*nd*oo*s are performed in imitation of some archetypical sacrifice, called Pr*u*kr*i*t*i*-yoj*u*n*a*. The archetype of this sacrifice had six sacrificial pits; this had three times that number.

fire), with the sared Kh*u*rg*a* * immolated it with transports of joy. Then Koush*u*lya, desirous of completing this devout act, with fixed mind sat the whole night watching the birds. The Hotr*i*, † the *Udhwuryoo*, ‡ and the *Oo*dgatr*i*, § placed the chief and the second queens near the horse. The self-subdued priest || then, having taken out the hearts of the birds, dressed them agreeably to the shastr*a*. The sovereign of men smelled the smoke of the offered hearts, acknowledging his transgressions, according to the order and the circumstances in which they were committed. All the sixteen sacrificing priests then placed on the fire the parts of the horse, according to the ordinance: the oblation of the other sacrifice was made in wood ** of the Pl*u*ksh*a* tree,

* The Indian Scymetar.

† Hotr*i*, the priest who repeats the Rich, or M*u*ntr*a*s of the R*i*g-ved*a*.

‡ *Udhwuryoo*, the priest who repeats the m*u*ntr*a*s of the Y*u*j*oo*s-ved*a*.

§ *Oo*dgatr*i*, the priest who sings the appointed parts of the Sam*u*n-ved*a*.

|| R*i*tw*ik*, the sacrificing priest.

** i. e. In wooden instruments, bowls, spoons, &c.

but that of the horse was required to be on the cane.* The wonderful *U*shw*a*-medh*a* was performed by the brahmans, according to the rules of the K*u*lp*a*-sootr*a*.† The Ch*utoo*shtom*a* of this sacrifice was repeated first; secondly, that called the *Oo*ktha, and afterwards *U*t*i*ratr*a*. At that sacrifice, by keeping the shastr*a*s in view, many important acts were performed; the Jyot*i*shtom*a*, the Ay*oo*shtom*a*, the two *U*t*i*ratr*a*s, the *U*bh*i*j*i*t, V*i*shw*u*j*i*t, and *U*ptoryam*a*, that great sacrificial act; all these were performed. Afterwards the king, the increaser of his race, to the Hotr*i*, presented the east country, the west to the *U*dhw*u*ry*oo*, to the brâhmans the south, and the northern regions to the *Oo*dgatr*i*: these gifts did the king bestow at the great sacrifice of the *U*shw*a*-medh*a*, formerly instituted by Sw*u*y-*u*mbh*oo*.‡ The sacrifice being concluded, the king, the chief of men, the increaser of his race, in conformity to the shastr*a*, presented the priests with large portions of

* A mat of calamus rotang.

† A book containing the rules for a particular sacrificial act.

‡ Sw*u*y*u*mbh*oo*, the Self-existent.

land. Having thus bestowed the largesses, the fortunate son of *I*kshwak*oo* was filled with joy.

All the priests then addressed the monarch whose sins were removed: "The king alone is worthy of governing the earth; our concern is not with lands, nor are we capable of taking due care of them.* O king, we are constantly devoted to the study of the Ved*a*, be pleased therefore to give a trifling gift; be it gems, or jewels, or gold, or cows, or whatever is convenient; we have no occasion for provinces, O most excellent sovereign of men." The lord of men, thus addressed by the brahmans, learned in the Ved*a*s, gave them a million of cows, a hundred millions of pieces of gold, and four times as many pieces of silver. After this, all the priests gave presents to R*i*shy*a*-shr*i*ng*a* the sage, and the wise V*u*sh*i*shth*a*.

Having thus received their shares, according to the ordinance, the most excellent twice born highly delighted, replied, "We

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* These lands or provinces included the inhabitants too; a sovereign authority over whom was conveyed by this gift.

are completely satisfied." Afterwards the self-governed monarch gave gold to the uninvited guests, and to the brahmans in general ten millions of (the gold of) Jamboonu*da*.* The son of R*u*gh*oo* gave also beautiful ornaments for the hands to any of the indigent twice born who requested them. The twice born being satisfied, this affectionate lover of brahmans, with eyes overflowing with pleasure, bowed obeisance to them according to the ordinance. Blessings were then, in a variety of forms, poured forth by the brahmans upon this generous heroic one, prostrate upon the earth.

Having finished this most excellent, incomparable sacrifice, destroying sin and procuring heaven, and scarcely to be accomplished by the greatest monarch, D*u*sh*a*r*u*th*a* the king, with delighted mind, addressed Rishy*a*-shr*i*ng*a*: "O virtuous one! it is thine to perform a race-enlarging sacrifice." The most excellent twice born then

* Gold of a particular description, mentioned in the succeeding part of the poem.

replied to the king, "So be it: thou shalt, O king, have sons to perpetuate thy race." Hearing these delightful words, the placid sovereign of men was filled with joy, and bowing to R*i*shy*a*-shr*i*ng*a* departed.

Again R*i*shy*a*-shr*i*ng*a* addressed the magnanimous monarch.

Thus far the twelfth section, describing the sacrifice.

SECTION XIII.

Afterwards R*i*shy*a*-shr*i*ng*a* said again to the king, "I will perform another sacrificial act to secure thee a son." Then the son of V*i*bhand*u*k*a*, of subdued passions, seeking the happiness of the king, proceeded to perform the sacrifice for the accomplishment of his wishes. Thither were previously collected the gods, with the G*u*ndh*u*rv*a*s, the S*i*ddh*a*s and the sages, for the sake of receiving their respective shares, Br*u*hm*a* too, the sovereign of the gods, with Sthan*oo*, and Naray*u*n*a*, chief of beings, and the four supporters of the universe,* and the divine mothers of all the celestials,†

* *I*ndr*a* the regent of the east, Yom*a* of the south, V*u*roon*a* of the west, and K*oo*ver*a* of the north.

† These are reckoned seven; Brahmee, Maheswuree, Roudree, Koumaree, Vishnuvee, Varahee, *I*ndranee.

met together there. To the *Ushwa*-medh*a*, the great sacrifice of the magnanimous monarch, came also *Indra* the glorious one, surrounded by the M*u*roots.* R*i*shy*a*-shr*i*ng*a* then supplicated the gods assembled for their share of the sacrifice, (saying) "This devout king D*u*sh*a*-r*u*th*a*, who, through the desire of offspring, confiding in you, has performed sacred austerities, and who has offered to you the sacrifice called *Ushwa*-medh*a*, is about to perform another sacrifice for the sake of obtaining sons. To him thus desirous of offspring be pleased to grant the blessing: I supplicate you all with joined hands. May he have four sons, renowned through the universe." The gods replied to the sage's son, supplicating with joined hands, "Be it so: thou, O brahman, art ever to be regarded by us, as the king is in a peculiar manner. The lord of men, by this sacrifice, shall obtain the great object of his desires." Having thus said, the gods, preceded by *Indra*, disappeared.

* The forty-nine regents of the wind.

They all then having seen that (sacrifice) performed by the great sage, according to the ordinance, went to Prujaputi, the lord of mankind, and, with joined hands, addressed Bruhma the giver of blessings: "O Bruhma, the Rakshus, Ravuna by name, to whom a blessing was awarded by thee, through pride troubleth all of us the gods, and even the great sages, who perpetually practise the sacred austerities. We, O glorious one, regarding the promise formerly granted by thy kindness that he should be invulnerable to the gods, the Danuvas and the Yukshas, have borne all (his oppression.) This lord of Rakshus, therefore, distresses the universe; and, inflated by this promise, unjustly vexes the divine sages, the Yukshas, the Gundhurvas, the *Usooras*, and men; where Ravuna remains, there the sun loses his force; the winds through fear of him do not blow; the fire ceases to burn; the rolling ocean, seeing him, ceases to move its waves. Vishruvuna,* distressed

* Koovera and Ravuna are both called by this name, being both the sons of Vishwa-shruva by different mothers. Here the former is meant.

by his power, has abandoned L*u*nka and fled. O divine one, save us from Rav*u*n*a*, who fills the world with noise and tumult. O giver of desired things, be pleased to contrive a way for his destruction."

Br*u*hm*a* thus informed by the dev*a*s, reflecting, replied, "Oh! I have devised the method for slaying this outrageous tyrant." Upon his requesting, "May I be invulnerable to the divine sages, the G*u*ndh*u*rv*a*s, the Y*u*ksh*a*s, the Raksh*u*ses, and the serpents," I replied, "Be it so. This Raksh*u*s, through contempt, said nothing respecting man; therefore this wicked one shall be destroyed by man." The gods, preceded by Sh*u*kr*a*, hearing these words spoken by Br*u*hm*a*, were filled with joy.

At this time V*i*shn*oo* the glorious, the lord of the world, arrayed in yellow, with hand ornaments of glowing gold, riding on Vin*u*tey*a*, as the sun on a cloud, arrived with his couch, his discus, and his club in his hand. Being adored by the excellent celestials, and welcomed by Br*u*hm*a*, he drew near and stood before him. All the gods then addressed V*i*shn*oo*: "O M*u*dh*oo*-

sooduna,* thou art able to abolish the distress of the distressed. We intreat thee, be our sanctuary, O Uchyoota." Vishnoo replied, "Say, what shall I do?" The celestials hearing these his words, added further, "The virtuous, the encourager of excellence, eminent for truth, the firm observer of his vows, being childless, is performing an Ushwa-medha for the purpose of obtaining offspring. For the sake of the good of the universe, we intreat thee, O Vishnoo, to become his son. Dividing thyself into four parts, in the wombs of his three consorts equal to Huri, Shree, and Keertee,† assume the sonship of king Dusha-rutha, the lord of Uyodhya, eminent in the knowledge of duty, generous, and illustrious as the great sages. Thus becoming man, O Vishnoo, conquer in battle Ravuna, the terror of the universe, who is invulnerable to the gods. This ignorant Rakshus Ravuna, by the exertion of his power, afflicts the gods, the Gundhurvas, the

* Mudhoo-sooduna, i. e. the destroyer of Mudhoo, a famous Usoora.

† Three names of Doorga, appearing in these various forms.

Siddhas, and the most excellent sages; these sages, the Gundhurvas, and the Upsuras, sporting in the forest Nunduna* have been destroyed by that furious one. We, with the sages, are come to thee seeking his destruction. The Siddhas, the Gundhurvas, and the Yukshas, betake themselves to thee: thou art our only refuge. O Deva, afflicter of enemies, regard the world of men, and destroy the enemy of the gods."

Vishnoo, the sovereign of the gods, the chief of the celestials, adored by all beings, being thus supplicated, replied to all the assembled gods (standing) before Bruhma: "Abandon fear; peace be with you; for your benefit having killed Ravuna the cruel, destructively active, the cause of fear to the divine sages, together with all his posterity, his courtiers and counsellors, and his relations, and friends, protecting the earth, I will remain incarnate among men for the space of eleven thousand years."

Having given this promise to the gods, the divine Vishnoo, ardent in the work,

* The paradise or garden of *Indra*.

sought a birth-place among men. Dividing himself into four parts, he whose eyes resemble the lotos and the p*u*lash*a*, the lotos petal-eyed, chose for his father D*u*sh*a*-r*u*th*a* the sovereign of men. The divine sages then with the G*u*ndh*u*rv*a*s, the R*oo*dr*a*s, and the (different sorts of) *U*ps*u*r*a*s, in the most excellent strains, praised the destroyer of M*u*dh*oo*, (saying), "Root up Rav*u*n*a*, of fervid energy, the devastator, the enemy of *I*ndr*a* swollen with pride. Destroy him, who causes universal lamentation, the annoyer of the holy ascetics, terrible, the terror of the devout T*u*p*u*swees. Having destroyed Rav*u*n*a*, tremendously powerful; who causes universal weeping, together with his army and friends, dismissing all sorrow, return to heaven, the place free from stain and sin, and protected by the sovereign of the celestial powers."

Thus far the Section, containing the plan for the death of Rav*u*n*a*.

SECTION XIV.

NARAYUNA the all-pervading, appointed by the most excellent celestials, understanding their wish, replied in these pleasing words: "O ye gods, what ways of destroying the sovereign of the Rakshuses is there, in which I, engaging, may slay this annoyer of the sages?" Thus addressed, all the celestials answered the imperishable Vishnoo: "Assuming a human form, destroy in battle, Ravuna, that subduer of enemies, who for a long season practised austerities by which even Bruhma, the creator of the world, in birth preceding the universe,* was rendered propitious. The chief of beings, pleased, then bestowed on this Rakshus a

* The original is Loka-poorva, which means literally the first born of all creatures.

blessing: "Man excepted, from the various kinds of beings thou hast nothing to fear." When this ancient promise was given, men were the objects of Ravuna's contempt. Elated therefore by this blessing from Bruhma, he destroys the three worlds, carrying off by violence the female part of the creation. Therefore, O distresser of enemies, from man is his death certain.

Having heard these words of the celestials, Vishnoo, intent on the work, immediately chose for his father Dusha-rutha, the sovereign of men.

At that time the illustrious, childless monarch, the conqueror of his enemies, desirous of posterity, was performing a sacrifice to obtain a son. Having fixed his resolution, and consulted with Bruhma, Vishnoo, adored by the gods, and the great sages, disappeared. Forthwith from the fire of the sacrifice, attended by the sound of the Doondoobhi, rose a supernatural being, of incomparable splendour, and unusual size, clothed in red; mighty, heroic, powerful; black, with glowing countenance; the eyes, the hair of the body, and the large

beard of shining auburn; impressed with auspicious marks, and adorned with divine ornaments; equalling in height the lofty summit of a mountain, mighty as the majestic tyger, in form resembling the sun, bright as the ardent flame, with lion shoulders and mighty arm. Adorned with ornaments on both hands, the neck encircled with a necklace of twenty-seven pearls, its teeth resembling the king of stars,* glowing with brightness, like Shree irradiating all around, it held in both hands, like a beloved spouse, a large vessel resembling Maya-*muyee*,† of burning gold,‡ bordered with silver, and filled with the divine Pay*usa*, the lacteous food § of the celestials.

The surprising being thus produced, addressed R*i*shy*a*-shring*a*: "Esteem me, O twice born, an emanation of Br*u*hm*a* come hither to thee. Receive this vessel from me, and present it to the king." The wise R*i*shy*a*-shr*i*ng*a*, the chief of the twice born,

* The moon. † Doorga.

‡ Splendid as liquid gold.

§ A kind of rice milk, called P*uru*manna.

replied, "Be pleased thyself to deliver the surprizing vessel to the king."

Hearing the words of R*i*shy*a*-shr*i*ng*a*, the great emanation of Pr*u*jap*uti*, in a pleasing tone, addressed the heir of *I*kshwak*oo*, "O great king, I present to thee this food of ambrosial taste: receive it, O descendant of *I*kshwak*oo*." The king receiving it, bowed his head and replied; "O divine one, what shall I do with this food?" The being emanated from Pr*u*jap*uti* answered the king, "O king, this fruit of the sacrifice is brought by me; receive, O chief of men, this Pay*u*s*a*, prepared by the gods, and insuring posterity, food increasing virtue and health; let it be eaten by thy beautiful consorts; from them thou wilt then obtain the sons for whom thou hast performed the sacrifice." "Be it thus," replied the pleased lord of men; and bowing received with the head* the golden vessels given by the gods, full of celestial food. Then bowing even to the

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* When a Hindoo receives any thing from a superior, he applies it to his head as a token of high regard to the donor; this is called receiving it with the head: if it be a heavy article, he says, "I receive it on my head."

feet of this surprizing being, pleasing to the sight, he, with peculiar joy, respectfully circumambulated him in the customary manner.* Having obtained this food prepared by the gods, D*u*sh*a*-*r*uth*a* rejoiced as a man destitute of riches on obtaining wealth. That illustrious being, of wondrous form, having thus completed his work, became invisible.

The apartments of the women were now irradiated with the beams of joy, as the atmosphere is irradiated by the rays of the bright autumnal moon. The king entering them, said thus to Koush*u*lya, "Receive thy share of the son-producing Pay*usa*." Then the lord of men gave half the Pay*usa* to Koush*u*lya, and half the remaining part to Soom*i*tra: of what remained, the king for the sake of a son, gave half to Kikeyee; and reflecting, presented to Soom*i*tra, the remainder of the ambrosial food. Thus did

* A H*i*nd*oo* expresses his respect to a parent or spiritual preceptor, by walking several times round him with the palm of his hands joined, and his face towards him. His respect to a god is expressed by thus walking round its image or altar. This ceremony is called Pr*u*d*u*ksh*ina*.

the king divide among his wives the celestial food. The beautiful spouses of the lord of men, having obtained the Pay*usa*, acknowledged the honour done them, their hearts overflowing with joy. Afterward, having eaten the sacrific food, presented by the lord of men himself, each of them became pregnant with infants, energetic as the fire, or the rays of the sun. Beholding his wives thus pregnant, the king enjoyed pleasure of mind equal to that of H*uri* in heaven, adored by *I*ndr*a*, and the S*i*ddh*as*,* and the sages.

Thus far the section describing the production of the Pay*usa*.

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* These are eight persons.

SECTION XV.

THIS sacrifice, the wonderful *Ushwamedha*, being finished, the gods having obtained their desired shares of the oblation, departed to their respective abodes. The great sages too, highly honoured, returned home. Then king *Dusha-rutha*, with pleased mind, addressed all the kings, who had come thither to the sacrifice: "O sovereigns of men, let each one of you at his pleasure depart to his respective kingdom. I am fully gratified. May you prosper,—may you obtain lasting felicity. Let each of you turn his attention to the preservation of his own state: a king fallen from his throne appears like one dead; wherefore the protection of their own possessions should be regarded by all those desirous of stable grandeur. Heaven is not so effectually obtained by sacrifice, as by preserving (one's

people.) As a person carefully preserves his body by clothing and other methods, so ought a king to preserve his kingdom. Future contingencies should be foreseen by a king in the management of his affairs, nor should he be unacquainted with past events, that there be no fault in his administration." Thus did D*u*sh*a*-*ru*th*a* admonish the kings. They having heard the advice, and taken counsel together, departed in every direction.

They being gone, and the vow called Deeksha being finished, the happy D*u*sh*a*-*ru*th*a*, with pleased mind, attended by his wives, and preceded by the excellent twice born, returned to his palace with his counsellors, and his whole court. After some time R*i*shy*a*-shr*i*ng*a*, highly pleased, departed with Shanta and the learned brahmans. Accompanied by the wise king, with his train, and by V*u*sh*i*shth*a* the sage, and the inhabitants of the city, with numerous vehicles covered with woollen cloth, and drawn by white oxen. Having obtained many jewels and precious gems, together with elephants, and sheep, the fair

Shanta attended by her pages, and adorned with various ornaments, like another Shree, departed with great joy, delighted with her husband, as Poulomee with P*oo*r*u*nd*u*r*a*. Dwelling in happiness and possessed of every thing desirable, surrounded by her women and relatives, the beautiful, happy, and chaste Shanta, reminded by her husband of a forest residence, joyfully acquiesced in his wish.

The king with his family accompanied the great observer of religious rites, the fortunate son of the sage, and his own daughter the fair Shanta. These, dwelling in happiness, set forward at the word of R*i*shy*a*-shr*i*ng*a*. The mighty son of the sage then going to the king, intreated him, saying, "Return, O lord of men." Hearing the words of the sage's son, the king with those of the inner apartment wept aloud, and said to Koush*u*lya, S*oo*m*i*tra, and Kikeyee: "Feast your eyes with beholding Shanta, a sight of whom will soon be difficult to obtain." Then all embracing Shanta, whose eyes were suffused with tears, poured benedictions on the twice born and his consort,

"May Vayoo, Ugni, Soma, Prithivee, Surit, and Dish* constantly preserve thee in the forest, thou faithful spouse, observant of every duty. Thy husband's father demands thy respectful attention, for he is truly venerable. Thy husband, at all times the object of veneration, O thou undespised one, must be honoured by respectful homage, assiduous attention, and a due regard to the sacrific fire, and the sacred ceremonies; and, in private, by the language of affection. The husband is the deity of his wives. The king will constantly send brahmans, O sinless one, to thine abode to enquire after thy welfare; be chearful, O daughter, at all times." Having thus encouraged Shanta, and repeatedly kissed her, all the women returned, at the command of the king. Having circumambulated the excellent twice born one, the wise Rishya-shringa, the heroic king, ordered a few troops to accompany him. He, bowing to the monarch, said, "May prosperity

* The regents of the wind, the fire, the moon, the earth, the rivers, and the points of the compass.

attend thee, O king. Govern thy subjects with justice." Having said this to the king, he departed. The monarch too, when he had lost sight of the brahman, returning to his own city amidst the congratulations of the citizens, abode there, expecting the birth of a son.

By easy journies, the illustrious R*i*shy*a*-shr*i*ng*a* arrived at Ch*u*mp*u*k*a*-mal*i*nee, the delightful city of Lom*a*-pad*a*. Hearing of his approach, Lom*a*-pad*a*, going to meet him, attended by his courtiers, and the brahmans, said: "O twice born, has your journey been pleasant? Is it well with you? You are come, O sage of mighty arm, with your spouse and your whole family. Your father, O brahman, is well, and has constantly sent to enquire after your welfare, O my lord, and that of your spouse, in the most particular manner." The wise king then with gladdened mind adorned his city in honour of R*i*shy*a*-shr*i*ng*a*, who, welcomed by the priest with the accustomed honours, joyfully entered the city, accompanied by the king. There the mighty son of the

twice born one dwelt, continually honoured by the king and all his court.

After R*i*shy*a*-shr*i*ng*a* had arrived, the king commanded a brahman: "Go to the most eminent sage, and bowing the head with the utmost reverence, with every degree of respect due from me and his son, acquaint the divine sage, the descendant of K*u*shy*u*p*a*, that his son, the generous, the incomparable R*i*shy*a*-shr*i*ng*a*, has arrived here. At these words of the king, the eminent twice born went to the abode of the son of K*u*shy*u*p*a*; and having duly saluted the most excellent sage, he bowed his head, and distinctly repeated the message sent by the king: "Thy son is arrived, having finished the sacrifice of his father-in-law, the great D*u*sh*a*-r*u*th*a*. Having before received a full account of the nuptial union which had been formed, and of the sacrifice performed by the illustrious hero, D*u*sh*a*-r*u*th*a*, the great sage, the divine one, hearing from the mouth of the brahman the words of the king, his worthy relative, equal to the gods, resolved upon going to bring home his son. After this the excellent twice born

one, attended by his disciples, departed for the pleasant city of Loma-pada, full of desire to behold his son. On the way he was every where honoured in the most respectful manner by the cow-herds and villagers: the people came to him continually, bringing food of various kinds. Servants attended him day and night, without sleep, bowing their head, and saying, "O sage, what shall we do?" The lord of brahmans said to those attending him: "Why are those honours paid to me? I wish to hear the truth." They answered the great one: "O brahman, we are performing the command of your relative, the sovereign of men. Dismiss anxiety from your mind." The sage having heard these pleasing, exhilarating words, pronounced a benediction on the king and his courtiers, and his city. The beloved servants of the king, upon hearing the words of Vibhanduka, with joyful hearts, speedily returned to announce the tidings.

On receiving the intelligence dilating the soul with pleasure, the virtuous sovereign of men rose, with his counsellors, and went

out to meet the chief of sages. Beholding the venerable sage, the king repeatedly made obeisance, saying: "O virtuous one, this day, by the sight of thee, is the design of my birth fully accomplished." "Thus be it," replied the most eminent twice born to the king; "entertain no fear of me, O sinless sovereign of kings; I am propitious." Thus favoured, the happy monarch, giving the precedence to the most excellent twice born, entered the city, surrounded by every good. The conqueror of enemies then, with the priest, conducted the sage to the well-adorned palace, and taking the *Urghya*, he bowing even to his feet, according to the ordinance, drew near to the great, self-subdued, placid, all accomplished sage, impressed with auspicious marks, and presented him with the customary ornaments. All then drawing near, stood before him with joined hands. Then the beautifully adorned females, putting Shanta before, addressed the brahman: "O thou conferring honour, this is the spouse of thy son." The sage acquainted with every virtue, full of astonishment, embracing Shanta, pressed

her to his bosom. Rising, and bowing even to the feet of the twice born one, she stood near her father-in-law, with joined hands. The most eminent twice born one having returned the acknowledgments of Shanta, and the rest of the women, and the king, performed the expiatory ceremony for his son.* After this, adored by the king, and revered by the great sages, he with his son, retired to the forest.†

Being on a time interrogated by his great father, R*i*shy*a*-shr*i*ng*a* related to him the whole of what had happened. He, pleased, having heard his son relate the particulars respecting the king's sacrifice—the production of the lacteous food—the clouds giving rain in the dreadful drought—the great respect shewn to his ‡ son in the kingdom of Lom*a*-pad*a*—his obtaining the beautiful

* R*i*shy*a*-shr*i*ng*a* was a brahman, and Shanta the daughter of a Ksh*u*tr*i*y*a*. This was, therefore, expedient for the father, after acknowledging the nuptials of his son.

† The text from this place to the top of page 143 is to be found only in the copies of the Gour*a* p*u*nd*i*ts, and not in those of the south or west.

‡ His, i.e. R*i*shy*a*-shr*i*ng*a*'s.

Shanta for his spouse—his obtaining abundance of wealth—his connection with king Loma-pada and Dusha-rutha—the sacrifice of the devout king Dusha-rutha, and the present fruit of this well performed deed, scarcely obtainable on earth—the mind of him by nature inclined to virtue, and eminent in holiness, was afresh excited to the practice of purity and truth. Having obtained this fruit of his well performed actions—and of his own virtue, he viewed his birth among men as a rich acquisition.

The king (Dusha-rutha) by virtue and strict justice conferring felicity on his people, increased the renown of Ikshwakoo's race. Eminent in truth and piety, by his fame delighting his subjects, he, receiving the accomplishment of his desires, beheld even in his life-time virtue and truth prevailing, as the fruit of his actions. This royal sage had three queens, beautiful, of excellent disposition, in elegance of form rivalling the *Upsuras*; Koushulya esteemed by him as another self, the fair Kikeyee, and Soomitra, the adopted daughter of Vama-deva. Of these were born four god-

like sons of boundless energy; Ram*a*, L*u*kshm*u*n*a*, Sh*u*troogh*n*a, and Bh*u*r*u*t*a*.

The sacrifice ended, the six seasons* again revolved their round. Afterwards, in the course of the twelve months, on the ninth lunar day of Chitr*a*, under the N*u*k-sh*u*tr*a*† *Uditi*, five planets being in fortunate signs,‡ in the L*u*gn*a* K*u*rk*u*t*a*,§ when the moon was rising in Vrih*u*sp*u*t*i*, the music of the D*oo*nd*oo*bh*i*s sounding, Koush*u*lya brought forth her son, Ram*a*, the lord of the world, adored by the whole universe, possessed of every divine mark, of

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* The Hind*oo*s reckon six seasons in the year, of two months each.

† The Hind*oo*s, besides the common division of the Zodiac into twelve signs, divide it into twenty-seven N*u*ksh*u*tr*a*s, two and a quarter of which are included in each sign: each N*u*ksh*u*tr*a* has its appropriate name.

‡ Viz. The Sun, M*u*ng*u*l, Saturn, Vrih*u*sp*u*t*i*, and Sh*oo*kr*a*; of these, Rov*i* or the sun, was in Aris; M*u*ng*u*l in M*u*k*u*r*u*, or the sea monster; Saturn in Libra, Vrih*u*sp*u*t*i* in Cancer, and Sh*oo*kra in Pisces. These situations are called respectively the *Oo*chch*a*, or the culminating point of these planets.

§ The twelve signs are called L*u*gn*a*s, when considered as rising above the horizon in the course of the day. The L*u*gn*a*s have the same name as the signs. The duration of a L*u*gn*a* from the first rising of any sign, till the whole be above the horizon. K*u*rk*u*t*a* means Cancer.

mighty arm, with eyes and lips of sanguine hue, a moiety of V*i*shn*oo* himself, the source of joy to *I*kshwak*oo*'s race. Koush*u*lya was rendered illustrious by this son of boundless power, as *U*d*iti*,* by B*u*jr*a*-pan*i*† the chief of the gods. Of Kikeyee was born Bh*uruta* the truly valiant, possessed of every grace, and a fourth part of the ever-present V*i*shn*oo*. S*oo*m*i*tra also brought forth her two sons, L*u*kshm*una* and Sh*u*-tr*oo*ghn*a*, heroes skilful in the use of every weapon, and sharing in the deity of V*i*shn*oo*. The natal hour of Bh*uruta* was in the N*u*ksh*u*tr*a* P*oo*shy*a*, and in the L*u*gn*a* Meen*a*.‡ The two sons of S*oo*m*i*tra were born in the N*u*ksh*u*tr*a* S*u*rp*a*, § at the moment in which the sun rose in Cancer.

* *Uditi* was the daughter of D*u*ksh*a*, and the mother of the gods.

† B*u*jr*a* pan*i*, "grasping the thunder bolt in his hand," a name of *I*ndr*a*.

‡ Pisces.

§ S*u*rp*a* the serpent. The regent of the N*u*ksh*u*tr*a* *U*shlesha is supposed to be in the form of a serpent. If a H*i*nd*oo* be attacked with a fever, or any particular disease, when the moon is in this N*u*ksh*u*tr*a*, he makes a figure in the form of a serpent, and performs certain appointed ceremonies to ensure his recovery.

Thus were separately brought forth the four accomplished sons of the king, resembling each other, and united like (the stars) Proshtha-puda.* On this occasion the Gundhurvas sung melodiously, and the Upsuras danced; the divine Doondoobhis played, and a shower of flowers fell from the sky. In Uyodhya there was a general rejoicing throughout all ranks of people. Filled with rope dancers, and vast multitudes of people, and by dancers attended with vocal and instrumental music, the areas, decorated with a variety of jewels, exhibited a festive scene. The king gave gifts to those who read the Soota, and also to the genealogists, and panegyrists.† To the brahmans he gave possessions and thousands of the bovine race. Eleven days having elapsed, the delighted Vushishtha named the great first born Rama; the son of Kikeyee he called Bhuruta, and to the

* The twenty-fifth and twenty-sixth Nukshutras are accounted double stations or stars, and are called Proshtha-puda, agreeing in number with the four sons of Dusha-rutha.

† These men are still numerous. They are called Ghutukas, and manage marriages, &c.

sons of Soumitra he gave the names of Lukshmuna and Shutrooghna.

After this, the king feasted the brahmans, the citizens, and the people of the whole country, presenting the brahmans with jewels in great abundance: thus did he perform all the natal rites of these his sons. Among these, Rama the eldest continually creating pleasure in his father's heart, appeared conspicuous like a flag (on a tower): he was regarded (among others) as the self-existent among beings. All were acquainted with the Veda; heroes, devoted to the happiness of men; all possessed of wisdom and every excellent quality; among them, however, Rama excelled in energy and real prowess; the delight of all, bright as the moon, expert in mounting the elephant, the horse, and the chariot; skilful in archery, and constantly devoted to filial obedience. Lukshmuna, the increaser of prosperity, from his infancy beloved of his elder brother, the delight of mankind, endeared himself to Rama, by willingly performing whatever was pleasing to him. Lukshmuna, the abode of prosperity, was to Rama like

another self; without him that most excellent one did not even sleep, or partake of the least delicacy. Whenever Raghuva, mounted on horseback, engaged in the chase, Lukshmuna remained with his bow near to preserve him. The younger brother of Lukshmuna, Shutrooghna, was dearer than life to Bhuruta, and was beloved by him with equal affection; and by these four affectionate and fortunate sons, was Dusharutha beloved, even as Bruhma by the gods. From these youths, accomplished in knowledge, adorned with every excellence, modest, renowned, wise, and prudent, Dusharutha, the father of these valiant heroes, derived joy equal to that of him who presides in the mansions of Bruhma.

Those, superior among men, as the tyger among beasts, affectionately regardful of their father, attached to the study of the Veda, eminent in archery, and inexpressibly engaging, by their virtues became the delight of the citizens, and the whole kingdom.

Thus far the Section describing the birth of the sons of Dusha-rutha.

SECTION XVI.

Vishnoo having become the son of this great monarch, the divine self-existent, thus addressed all the gods: "For V*i*shn*oo*, engaged in a just undertaking for the sake of all, create mighty companions capable of assuming any form, skilled in the arts of illusion, valiant, swift as the wind, acquainted with the dictates of virtue, and endowed with understanding; in power equal to V*i*shn*oo*, invulnerable, fertile in stratagem, invested with divine bodies, acquainted with the nature of all weapons; immortal as those who feed on ambrosia. From the bodies of the chief *U*ps*u*r*a*s, the G*u*ndh*u*rv*a*s, the daughters of the Y*u*ksh*a*s, and the Hydras; from the bears, the V*i*dyadh*u*rees, the K*i*nn*u*rees, and the female monkeys,—procreate sons, monkey-formed, in power

equal to yourselves. From the mouth of me, wide gaping, has Jamboovan the mighty bear been already produced."

Thus addressed by the divine one, the celestials produced a progeny, of monkey form. The great sages, the Siddhas, the Vidyadhuras, the Hydras, and the Charunas * produced sons, sylvan heroes. Indra then gave birth to Vali, his own son, sovereign † of the simian tribes, in splendor equalling his illustrious sire. Tupuna, supremely fervid, begat Soogreeva. Vrihusputi gave the birth to the wise, the peerless Tara, the mighty ape, chief in renown amidst the monkey tribe. The son of Dhunuda ‡ was the fortunate Gundha-maduna. Vishwakurma § begat the mighty ape, by name Nula. The son of Pavuka || was Neela the fortunate; resplendant as the fire, the hero surpassing in energy, fame and valour.

* The panegyrists of the gods.

† Soorya, the sun.

‡ Koovera, the god of riches.

§ The Architect, and chief mechanic of the gods; the patron of mechanic arts. He is annually worshipped by the Hindoo mechanics.

|| Ugni, the god of fire.

The *Ushwinas*,* admired for beauty and agility, begat *Minda* and *Dwivida*. *Vuroona*† was the parent of the monkey *Sooshena*. *Shurubha* the mighty, owed his birth to *Puryunya*.‡ The son of *Muroot* was *Hunooman* the fortunate, destructive as the thunder-bolt, as swift as *Vinuteya*,§ excelling in wisdom and strength amidst the chief monkeys. These, a numerous host, ready to destroy the ten-headed, heroes of boundless energy, puissant, able to assume any form, were thus created. These bears, monkeys, and *Gopoochchhas*,|| in size equal to elephants or mountains, incarnate, of mighty prowess, were speedily brought into being. Each different god produced a son, in form, and habit, and strength, the exact resemblance of himself. From the cow-tailed race were produced such as were of

* *Ushwina*, and *Koomara*, the physicians of Heaven, or the regents of medicine.

† The god of the water.

‡ The regent of the clouds.

§ *Guroora*, the son of *Vinuta*, and the sovereign of birds.

|| *Gopoochchha*, the name of a particular species of monkeys, literally the cow-tailed.

superior strength. The gods, the great sages, the *Gundhurvas*, the Tarkshy*as*, the illustrious feathered race, the Hydras, the K*i*ngp*oo*r*oo*sh*as*,* the S*i*ddh*as*, the V*i*dyadh*uras*, the serpents, and the Char*unas*, pleased, wandering in the woods, procreated from the wombs of the chief female *Upsuras*, the V*i*dyadh*u*rees, the daughters of the hydras, and the female G*u*ndh*u*rv*as*, innumerable sons, all of the simian race, sylvan heroes, of enormous bulk. These, able to assume any shape at their will, endued with power, in haughtiness and might equalling the tyger and the lion, could wield in combat rocks and mountains, and tremendously annoy the enemy with their nails and teeth. Skilled in every kind of weapon, they could remove the greatest mountains, pierce the stoutest trees, and in swiftness put to shame S*u*m*oo*dr*a*, the lord of rivers;† they could tear up the earth with their feet,

* Kingp*oo*r*oo*sh*as*, often called K*oo*mar*us*. These are a kind of demi-gods with horse's heads, perhaps Centaurs.

† S*u*m*oo*dr*a*, the sea, which, the Hind*oo*s say, flows with swiftness far superior to any river. Hence this allusion.

cause the sea to overflow its bounds, and, mounting in the air, seize the very clouds; they could seize inebriated elephants, walking in the woods, and with their shout cause the feathered songsters to fall to the ground.

Thus were produced by millions, monkeys able to assume any form; chief among the great leaders of the simian tribes, who also begat a race of heroic monkey chiefs. Some of these remained by thousands in the parts inhabited by the bears, and others abode in different mountains and forests. The chief leaders of the herds of monkeys kept near the two brothers, Soogreeva the son of Soorya, and Balee the son of Shukra; while others with Nula, and Neela, Hunooman, and the other great chiefs, equal in strength to Tarkshya,* and eminent in war, ranged the woods, putting to flight lions, tygers, and huge serpents. The valorous, puissant Balee, of mighty arm, by his prowess protected the bears, the Gopoochchhas, and the monkeys. With these

* Guroora.

heroes, imprinted with various marks, filled the earth with its mountains, forests, and seas: for the sake of assisting Rama was the earth covered with these mighty simian chiefs, in appearance resembling the assembled clouds, and in size appalling all with terror.

Thus far the Sixteenth Section, describing the production of the monkeys.

SECTION XVII.

After this, the great *Dusha-rutha*, with his counsellors and friends, became anxious respecting the marriage of his four sons. While this great one was deliberating in the midst of his counsellors, the great sage, called *Vishwa-mitra*, came to *Uyodya* to see the sovereign of men. The sacrifice of this wise and virtuous one, had been destroyed by the Rakshuses, intoxicated with their illusive powers, their valour, and strength; for the sake of preserving which, he desired to see the king.

Unable to complete the sacrifice without molestation, this most eminent ascetic, the illustrious *Vishwa-mitra*, eager for the destruction of the Rakshuses, repaired to the

city of *U*yodhya. Desirous of seeing the king, he addressed the porter: "Speedily convey intelligence that I, the son of Gadhee, of the race of Koush*i*k*a*, am here." Having heard these words, all at his command ran to the palace, with minds full of veneration, and informed the king of *I*kshwak*oo*'s race, that V*i*shwa-m*i*tr*a* the sage had now arrived. The king, hearing this, rose with his sacrificing priests, and went to meet the sage, rejoicing as *I*ndr*a* at the coming of Br*u*hma; and beholding the ardent, vow-performing, illustrious devotee, with joyful countenance, presented him with the *U*rghy*a*. Receiving the *U*rghy*a* of the king with the appointed ceremonies, he asked him in return about his prosperity never decaying.* Koush*i*k*a*,† the truly virtuous, then asked the king: "Is all well in the city; the country; among thy friends and subjects? Are all the generals of the army prosperous? Are thine enemies

* This word is added by way of compliment.
† V*i*shwa-m*i*tr*a*, the descendant of K*oo*sh*i*k*a*.

subdued? Are duties, divine and human, completely performed?" The great sage, then drawing near, in due form asked V*u*sh*i*shth*a*, and the other sages, respecting their welfare. They all with pleased mind entered the palace, and welcomed by the king, sat down in due order.

Afterward the great, the generous monarch, highly delighted, respectfully addressed the great sage V*i*shwa-m*i*tr*a*: "Thy coming, O great sage, is grateful to me as the obtaining of ambrosia, as rain in due season, as the birth of a legitimate son to the childless, as the recovery of a thing irretrievably lost, as the dawning of mighty joy; such to me is thy auspicious visit, O great sage. What important wish of thine, O illustrious sage, shall I rejoiced perform? Thou, O brahman, art worthy to receive honour. O thou conferring dignity on all whom thou visitest, I have now obtained the full portion of felicity contained in my destiny; to day my birth has accomplished its full design; my life is become life indeed, because I have beheld the lord of brah-

mans. This day has my night* given way to a most auspicious dawn. Thou wast formerly known as a royal sage; but rendered illustrious through sacred austerities, thou hast obtained the dignity of a sacred brahman. In every view thou art the object of adoration to me. O brahman, O my lord, this (visit) is astonishing, productive to me of abundant holiness. From the sight of thee have I obtained the fruit of a meritorious pilgrimage. Speak, I am ready to perform all thy desire: I am highly honoured by an opportunity of granting thy request. O fulfiller of sacred vows, it is not becoming for thee to return disappointed. Thou art my deity, and I am the devoted performer (of thy wish.) O twice born one, the summit of my felicity is now attained. Holiness complete and incomparably meritorious accrues to me from thy visit."

* "My night." i. e. This day has auspiciously dawned upon me. Instead of saying the morning dawns, the Hindoos constantly say, that the night dawns, or gives way to the light.

Hearing from this wise one these humble words, grateful to the ear, and cheering the mind, the sage, illustrious in virtue, fame, and excellence, was filled with joy.

Thus far the Seventeenth Section, describing the visit of V*i*shwa-m*i*tr*a*.

SECTION XVIII.

Having heard this ample and surprizing address from the supreme king, the mighty Vishwa-mitra, with his hair erect through joy, replied: "O chief of kings, there is no one on the earth equal to thee; descended from an illustrious family, and instructed by Vushishtha. Engage, O supreme of kings, for the performance of that which has entered my heart, and be a faithful performer of thy word. I am engaged, O chief of men, in a vow dictated by the sacred law (of the Veda) and two Rakshuses, who can assume any form at will, prevent its performance. When I, in various ways, attempt to perform the sacred action, the two Rakshuses, Mareecha and Soovahoo, prevent its accomplishment, and completely besprinkle the altar with blood and flesh.

The fulfilment of the vow being thus prevented, wearied with the fruitless labour, I retire in sadness from the place. To discharge my wrath, O king, (upon them) is beyond my skill; thus the sacrifice is rendered abortive, and any curse cannot affect them. Be pleased, O chief of monarchs, to give me thy own son Ram*a*; the truly brave, the great, the youthful, the crow-winged * hero.

"Protected by me, he is able by his divine energy, to destroy these baneful Rakshuses: a variety of blessings will I certainly pour forth upon him, by which he shall become renowned throughout the three worlds. These two Rakshuses will never be able to stand before Ram*a*, and none beside the son of R*u*gh*oo* dares attack them. These impious ones, O chief of kings, though possessed of valour, yet held in the bond of fate, will not escape from the great Ram*a*; nor oughtest thou, O king, to be

* His head was shaved, except a piece on each side, resembling the wings of a crow. Those whose heads are shaved in this manner are called Kak*a*-p*u*ksh*a*-dh*ura*, or having crow's wings.

overcome by fondness for thy son. Before the ten-night sacrifice* be ended, the adverse Rakshuses, hostile to this, will be destroyed by Rama. I pledge myself to thee. Consider the Rakshuses are slain. I know the great, the heroic Rama, as does the illustrious Vushishtha, and the others who are engaged in sacred austerities. Wouldest thou, O sovereign of kings, perform meritorious deeds, and establish (thy) renown in the earth, give Rama to me. If Vushishtha, and all the counsellors advise, O Kakootstha, it surely becomes thee to send Rama. Be pleased, O Raghuva, to give up thy beloved son, the water-lily-eyed Rama, advanced (now) beyond the period of childhood. Let not the ten nights, the allotted season of my sacrifice, (abortively) pass away. Follow this advice, and may peace attend thee. Suffer not grief to overcome thy mind."

The great Vishwa-mitra, the devout, the illustrious, having spoken these words connected with virtue, ceased. Hearing these

* A sacrifice which would require ten nights to complete it.

excellent words of Vishwa-*mitra*, the sovereign of men, filled with sorrow, trembled and became insensible. Being recovered, he, terrified, remained in silent sadness. At length the great and magnanimous king, by these heart-rending words of the sage, was overcome with grief, and fell from his seat.

Thus far the Eighteenth Section, containing the address of Vishwa-*mitra*.

SECTION XIX.

THE chief of kings having heard the words of Vishwa-mitra, became insensible for a time; at length recovering himself, he said: "My Rama, the lotus-eyed, has not attained his sixteenth year. I do not view him as able to engage in fight with the Rakshuses. I myself, going with an Ukshouhinee* of troops, whose lord I am, will fight with

* One chariot, one elephant, three horses, and five footmen, are called Putti. Three Puttis, one Sena-mookha; three Sena-mookhas, one Goolma; three Goolmas, one Guna; three Gunas, one Vahinee; three Vahinees, one Prituna; three Pritunas, one Chumoo; three Chumoos, one Uneekinee; three Uneekinees, one Dushaneekinee; and three Dushaneekinee, one Ukshouhinee. One military Ukshouhinee, therefore, is nineteen thousand six hundred and eighty-three chariots; the same number of elephants; of cavalry fifty-nine thousand and forty-nine; and of infantry one hundred forty-seven thousand, six hundred and twenty. The attendants of the chariots, elephants, and horses, are included of course. There is another way of reckoning the Ukshouhinee, which will be noticed hereafter.

these night-wanderers.* All these my brave, heroic servants, skilful in arms, are able to engage in fight with the Rakshuses; but thou must not take Rama. I am an archer invulnerable, even in the front of the battle; and, as long as life remains, will I maintain the combat with these night-wanderers. The sacred rites shall go on without interruption; the sacrifice shall be effectually protected; I myself will go thither—but Rama thou must not take; he is a child, inexperienced, and utterly ignorant of the strength of the enemy, unable to bear arms, unskilled in war, and incapable of coping with the wily Rakshuses. Without Rama, O chief of sages, I cannot sustain life one moment; thou must not take Rama. Nine thousand years have now elapsed since the time of my birth; by me, an old man, are these sons begotten. These god-like (sons) O brahman, are dearer to me than life itself; without these, I feel I cannot support existence. Leaving my other sons, my life has now centered itself in Rama, by his

* Rakshuses.

accomplishments endeared to all, and lovely to the sight as the full-orbed moon. This my son, possessed of the highest excellencies, the joy of my soul, yea, dearer than life itself, thou must not take away. Fondly doting upon my son, I, a wretched suppliant, humbly bowing, intreat thee; spare this my infant child. My eldest son Rama, O divine one, thou must not take away. Amidst my four sons, dear as myself, my fond affection is fixed upon the eldest, chief in virtue: Rama you must not take away. O brahman, observer of sacred vows, if thou wilt take Raghuva, take him attended by an army of quadruple phalanx,* and myself. How powerful are these Rakshuses, O chief of sages? From whom are they descended? Who are they? What is their size; and who their leaders? What can be done by Rama, or even my army, and myself, against these Rakshuses acquainted with every deceitful stratagem? O divine one, tell me the whole. In war with these impious Rakshuses how shall I stand?

* Composed of elephants, chariots, cavalry, and infantry.

The Rakshuses are possessed of unbounded prowess."

Hearing the king's words, Vishwa-mitra replied: "A Rakshus produced from the family of Poulustya, Ravuna by name, having obtained a blessing from Bruhma, disquiets the three worlds: he is strong and mighty, and attended by many Rakshuses. Thou mayst have heard, O great sovereign, of Ravuna, the king of the Rakshuses, the brother of Vishruvuna, and the son of the sage Vishruvus. When this mighty one does not molest us, Mareecha and Soovahoo, two most powerful Rakshuses, commissioned by him, completely obstruct the sacrificial rites."

This said by the sage, the king replied: "I am unable to stand in battle against that impious one. Be gracious to my son, O thou acquainted with sacred knowledge; thou art the deity and the gooroo of wretched me. The gods, the Danuvas,* the Gundhurvas, the Yukshas, the birds, and

* Danuvas. The Hindoos account them a kind of evil genii, who are at enmity with the gods. *Quere.* Is it improbable that they were the Danac, or ancient Greeks?

the serpents, are unable to cope with Ravuna; how then should man? This Ravuna, in battle deprives the mighty of all their prowess; to contend, therefore, O chief of sages, with him and his host, either by my army or my son, I am quite unable. O brahman, I will not give my son, resembling the immortals, my son, a child unskilled in war. Luvuna, the son of Mudhoo, is among the destroyers of thy sacrifice; he is a cruel one; I will not give up my son; nay, the two sons of Soonda and Oopusoonda, in war fatal as the regent of death, are among those who interrupt the sacrifice; on this account, therefore, I will not give up my son. Mareecha and Soovahoo, born of the daughters of the Rakshuses, and descended from the race of the Dityas, are valiant and instructed in war: with any one beside these will I go, accompanied by my friends, to engage in battle; or with them accompany thee in any other enterprize."

On the king's replying thus to the chief of the twice born, the son of Kooshika, anger entered his breast, and the fire of his

displeasure kindled into a flame, fierce as the sacrificial fire, amply fed with clarified butter.

Thus far the Nineteenth Section, relating the answer of D*u*sh*a*-r*u*th*a*.

SECTION XX.

THE son of K*oo*sh*i*k*a*, hearing the words of the king, faultering by reason of paternal affection, replied to him, with a mixture of grief and anger: "Thou who before didst acquiesce in this (request) now desirest to break thy promise; this does not become a descendant of R*u*gh*oo*; it is unworthy of that illustrious family. If this, O king, be for thy good, I will return as I came. Live, O Kak*oo*tsth*a*, at ease, surrounded with thy friends, a perfidious violator of thy promise." At the anger of the wise V*i*shwa-m*i*tr*a*, the whole earth was moved, and fear seized even the gods.

The great sage V*u*sh*i*shth*a*, the wise, the observer of sacred vows, perceiving the whole world in this state of fear, thus addressed the king: "Thou, descended from

the family of *I*kshwak*oo*, who art virtue herself incarnate, fortunate, patient, observant of sacred rites, oughtest not to violate thy faith. Renowned throughout the three worlds, as Ragh*u*v*a*, the righteous one, maintain thine integrity, nor suffer the least stain upon thine honour. O king, thou hast said: "I will perform thy wish." Having promised, if thou fulfil not thy word, the guilt arising from the failure of V*i*shwa-m*i*tr*a*'s vows will cleave to thee. Do not violate thy word; O king, do not desert the path of virtue; be faithful to thy promise, and send Ram*a*. Protected by the son of K*oo*sh*i*k*a*, the Rakshuses, however skilled in arms, will not be able to overcome him in battle. The son of K*oo*sh*i*k*a* is virtue itself, the chief of heroes, in wisdom surpassing the whole world. He is thoroughly skilled in the science of all divine weapons, and in sacred austerities unequalled. No one knows him beside myself, or is indeed able fully to know him; none of the gods, the sages, the immortals, the Rakshuses, the G*u*ndh*u*rv*a*s, the chief Y*u*ksh*a*, the K*i*nn*u*r*a*s, or the great serpents.

All kinds of weapons, the terrific sons of Krishashwu formerly gave to the son of Kooshika, when he governed the kingdom. These sons of Krishashwa, and of the daughter of Prujaputi,* are of various forms, mighty, resplendant, ensuring victory. Juya and Vijuya, the daughters of Duksha, of slender waist, brought forth an hundred most resplendant weapons, missive and manual. Juya, having obtained a blessing, for the sake of destroying the armies of the Usooras, brought forth fifty sons, indescribable, and formless. Vijuya too brought forth fifty sons, destroyers, † invisible, mighty, from whom it is impossible to escape. Of all these the son of Kooshika has the complete knowledge. O descendant of Rughoo, he, versed in sacred duties, is capable of producing things before not existing; there is, therefore, nothing past or future, unknown to this chief of sages, this great one, acquainted with sacred rites. Thus illustrious and mighty is the renowned

* Duksha, the son of Brumha.

† Having the property of destroying hostile weapons.

V*i*shwa-m*i*tr*a*. Do not therefore, O king, hesitate about sending Ram*a*. The son of K*oo*sh*i*k*a*, able himself to subdue these, is come to request this of thee for the good of thy son.

By these words of the M*oo*n*i*, the king, the chief of R*u*gh*oo*'s race, having his mind expanded, was filled with joy; and fully understanding the matter, acquiesced in Ragh*u*v*a*'s accompanying the son of K*oo*sh*i*k*a*.

Thus far the Twentieth Section, containing the words of V*u*sh*i*shth*a*.

SECTION XXI.

VUSHISHTHA having done speaking, king D*u*sh*a*-*r*uth*a* himself called Ram*a* and L*u*kshm*u*n*a* with a joyful countenance. Recommended to the protection of the gods* by his mother and his father D*u*sh*a*-*r*uth*a*, and sanctified with propitious m*u*ntr*a*s by the priest V*u*sh*i*shth*a*, D*u*sh*a*-*r*uth*a* having kissed Ram*a*, delivered him to the son of K*oo*sh*i*k*a* with a cheerful mind. When Vay*oo* saw Ram*a*, the lotos-eyed, accompanying V*i*shwa-m*i*tr*a*, he sent forth

* The word Sw*u*sty*u*y*u*n*a*, here used, denotes certain ceremonies, designed to procure prosperity, success, or safety, performed in his name by the father and mother of Ram*a*, with the intention of securing the success of his journey. The custom is still continued among the Hind*oo*s.

a gentle zephyr, pleasant and free from dust; and a shower of flowers fell, accompanied with the music of the divine D*oo*nd*oo*bh*i*. The celestials, accompanied the D*oo*nd*oo*bh*i* with their Conches at the departure of the great (Ram*a*). V*i*shwa-m*i*tr*a* led the way; then came the renowned Ram*a*, the crow-winged archer, followed by the son of S*oo*m*i*tra; these armed with their quivers and bows, presented a pleasing sight to every beholder. Seeing Ram*a* accompanying V*i*shwa-m*i*tr*a*, the gods, with *I*ndr*a*, longing for the death of the ten-headed, were filled with inexpressible pleasure. These great ones, like two three-headed hydras,* followed the great V*i*shwa-m*i*tr*a*, as the *U*shw*i*n*i*s follow Br*u*hma. Illuminated by the goddess of prosperity, illustrious, undespised, they accompanied the sage, as the two sons of the incomprehensible Sthan*oo* accompany Pav*u*k*a*

* According to the commentators, the bow on the left shoulder, the quiver on the right, and the head between, gave rise to this simile.

Having advanced more than a Yo*juna** on their journey, on the south bank of S*u*r*u*yoo, V*i*shwa-m*i*tr*a* with gentle accents addressed Ram*a* in (these) significant, instructive words: "My dear Ram*a*, touch the water according to the ordinance; I will give thee excellent instruction, suffer not the time to pass unimproved. Receive the two sciences † called B*u*la and *U*t*i*b*u*la; neither fatigue, nor disease, nor change of form (will then affect thee); nor even when thou art sleeping, or dissolved in pleasure, will the Raksh*u*sés be able to prevail against thee. No one on the earth, O Ram*a*, will equal thee in strength of arm; nor even in the three worlds will any one, O Ragh*uva*, be equal to thee, if thou read the B*u*la and the *U*t*i*b*u*la. None, O sinless one, will be thine equal in prosperity, ability, or wisdom; in certainty of decision, and ready utterance in matters of debate. No one

* Four Krosh*as*, each measuring two thousand fathoms.

† Probably two formulas, so called from their beginning with these words. One copy, instead of V*i*dya, science, has *Muntra*, a formula.

will equal thee possessed of these two kinds of knowledge, B*u*la and *U*t*i*b*u*la, the two mothers of all wisdom. Thou wilt, O Ram*a*, be undoubtedly proof against hunger and thirst; even in forests, fortified towers, and places of the most difficult access, will victory await thee, O Ragh*u*v*a*, and thou wilt obtain substantial renown throughout the three worlds. These two sciences, full of energetic virtue, are the daughters of Br*u*hma; and thou, O descendant of Ka-k*oo*tsth*a*, art the abode proper for their reception. Those desirable and incomparable qualities of which thou art possessed by nature, will be increased by these two sciences." Ram*a* then touching water, with a pure and chearful countenance, received these two sciences from the great sage, contemplating the Great Spirit. Possessed of these sciences, Ram*a*, terrible in power, shone illustriously like the divine one, the sun, emitting in autumn his thousand beams. The son of K*oo*sh*i*k*a* having thus discharged all the duties of a g*oo*r*oo*, these three pleasantly passed the night on the

banks of *Suruyoo*. The night was illuminated by these most excellent sons of king *Dusha-rutha*, sleeping upon their humble grass-bed, and protected by the son of *Kooshika*.

End of the Twenty-first Section, describing the Gift of Knowledge.

SECTION XXII.

The morning having dawned, the great sage Vishwa-mitra addressed the two descendants of Kakootstha, reclining on their leafy bed. "Rama, thou excellent son of Koushulya, the early dawn presents itself; arise, O chief of men; the daily duties due to the gods await thee." Hearing the excellent words of the sage, these two heroes having performed their ablusions, repeated the name of the deity.* Having performed their morning devotions, these two mighty heroes beheld the divine river which flows in three directions, where she unites herself with the Suruyoo; and there they saw the sacred abode of the contemplative sages, who had for many thousand years practised

* The Gayutree, or the most sacred text of the Veda.

intense mortification. Beholding the sacred hermitage, the two descendants of R*u*gh*oo*, greatly pleased, said to the great V*i*shwam*i*tr*a*: "Whose sacred abode is this? What man dwells in this place? O divine one, we desire to hear; it will afford us high gratification."

The chief of sages hearing these words, smiling, replied: "Hear, O Ram*a*, whose abode this formerly was. K*u*nd*u*rp*a** once possessed a visible form, from thence the wise call this place Kam*a*.† This wily one, wounding Sthan*oo*, the lord of the gods, while with uplifted arm he was engaged in sacred austerities, met the desert of his crimes, O son of R*u*gh*oo*, from the eye of the great R*oo*dr*a*.‡ All his members being scorched with fire, fell from his body; thus by that great one was his body consumed. Kam*a*, rendered bodyless, by the wrath of the sovereign of the gods, has from that time, O Ragh*u*v*a*, been called *Unu*nga.§ The place where the illustrious one lost his

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* Cupid.

† Desire.

‡ Sthan*oo* or Sh*i*v*a*.

§ Without a body.

body is this sacred hermitage; and these sages, O hero eminent in virtue, are my disciples; they are void of sin. Here, between these two sacred rivers, O Rama, pleasant to behold, we will spend the night; and to-morrow, being purified, cross over to the sacred hermitage. Having now, O most excellent one, bathed, and repeated the name of the deity, and offered the customary oblation, let us pleasantly pass the night in this delightful grove."

The sages, by the far-discerning eye of sacred austerity, perceiving the arrival of these three personages there conversing, were filled with joy; and having presented the *Urghya*, with water for the feet, and performed the duties of hospitality to the son of Kooshika, they received Rama and Lukshmuna, with hospitable respect, and entertained them with their conversation. The devout sages of mortified passions then performed the stated devotions. These travellers being brought thither, with much delight abode in the hermitage of Kama, with the vow-observing sages who dwelt

there; the excellent sage, the son of K*oo*-sh*i*k*a*, entertaining the two virtuous and joyful brothers with his pleasing conversation.

Thus far the Twenty-second Section, describing the abode in the hermitage of *U*n*u*ng*a*.

SECTION XXIII.

THE morning being fair, the two enemy-subduing ones, their daily devotions performed, followed V*i*shwa-m*i*tr*a* to the river side. All the great sages, energetic as the sun, bringing an excellent boat, said to V*i*shwa-m*i*tr*a*: "Be pleased, O thou, placed first by the princes, to ascend this boat. Go on happily in thy journey; may nothing delay thee." V*i*shwa-m*i*tr*a* having acquiesced, and returned due honour to the sages, crossed the sacred river S*u*r*u*yoo, whose waters are free from defilement. There the two youths heard an increasing sound, proceeding from the source of the stream. Arriving in the midst of the river, Ram*a*, with his younger brother, desirous to know the cause of the sound, asked the great V*i*shwa-m*i*tr*a*: "What is this mighty

sound penetrating the waters?" Hearing these words of Rama, the divine one, filled with pleasure, related to him at large the story concerning the sound: "In the mountain Kilasha, O Rama, is a lake formerly created by the mere wish of Bruhma, on which account it is called the lake Manusa.* From this lake Manusa arises the river Suruyoo, adorned by Uyodhya, and produced from the lake of Bruhma. This sound, O Rama, is produced from the conflict of the waters of this river with those of Jahnuvee.† Thou art pure, make obeisance." The descendants of Rughoo then made obeisance to the two sacred rivers; and having arrived on the (south) side, walked leisurely along the banks. Then the enemy-subduing princes, seeing another dreadful forest near, again addressed the sage: "Whose is this dreadful wilderness appearing near, dark as a cloud, difficult of access, filled with birds, rendered

* From Munus, mind, desire.

† Gunga, so called from the sage Juhnoo, who, in a fit of displeasure, drank her entirely up.

vocal by the Jhillika,* resounding with the noise of various tribes of deer, the terrific inhabitants of the forest, and filled with lions, tygers, wild boars, bears, rhinoceroses, and elephants, and overspread with the Dhura,† the Ushwa-kurna,‡ the Kootuja,§ the Patulu,|| the Vilwa,** and the Tindooka,†† and a variety of other trees and bushes? Tell us, O divine sage." Hearing these words, he, calling the brothers Rama and Lukshmuna, said to them, O chief among men, these were formerly two great cities, Muluja‡‡ and Kuroosha, built by the gods.

The thousand-eyed god, in a rage occasioned by hunger, killing his companion Numoochi, thus became the murderer of his friend. The gods with the sages bathed him here, with pitchers of sacred water, purging away sin. Having here lost the pollution incurred by the murder of his friend, together with his hunger, the god

* A kind of Insect.

† Grislea tomentosa.

‡ The Saul tree.

§ Echites antidysenterica.

|| Bignonia suave-olens.

** Crateva marmelos.

†† Diospyrus melanoxylon.

‡‡ Some copies read Muluda.

was filled with joy. *Indra* was thus freed from his guilt and hunger, and completely purified, upon which the subduer of enemies, pleased, poured forth a benediction upon the country: "These two fine countries, M*u*luja and K*u*roosh*a*, which have received my guilt and pollution, shall be renowned among men." The gods, hearing the reason for the name bestowed on the country by Vas*u*va, said to Pak*a*-sh*a*s*u*n*a*,* "Be it thus." These two places thus formerly named M*u*luja and K*u*roosh*a*, soon rose to grandeur and wealth. After this, a long time having elapsed, there arose a female Y*u*ksh*i*, able to assume any form, possessing strength equal to a thousand elephants, Tar*u*k*a* by name, the wife of Soond*a*, king of the Dity*a*s. Her son was the R*u*ksh*u*s Mareech*a*, possessing the strength of *I*ndr*a*, of mighty arm, and having a large head, an enormous mouth, and a huge body. This terrible R*u*ksh*u*s constantly destroys the inhabitants.

* *Indra.*

O descendant of R*u*ghoo, through these two countries, M*u*l*u*j*a* and K*u*roosh*a*, does the wicked Tar*u*ka continually spread devastations. She dwells near, covering the road for half a Yoj*u*n*a*. We must, therefore, necessarily pass through the forest of Tar*u*k*a*. Confiding in the strength of thy own arm, at my command destroy this imperious one, and again restore the country to a state of tranquillity: no one is now able to pass through it, thus oppressed by this terrible and detestable Y*u*ksh*i*nee. Thus have I described to thee this dreadful wilderness, wholly ruined by the female Y*u*ksh*a*, whose devastations continue to this day.

Thus far the Twenty-third Section, describing the entrance into the forest of Tar*u*ka.

SECTION XXIV.

THE chief of men having heard the excellent words of the incomparable sage, replied: "O chief of sages, I have heard that a female Y*u*ksh*a* possesses small power; how is it then, that Tar*u*ka has the strength of a thousand elephants?" Hearing the words of Ragh*uva*, of boundless energy, V*i*swha-m*i*tr*a* pleasingly replied to the enemy-subduing one and L*u*kshm*una*, in these tender words: "Hear; this terrible one possesses valour and strength communicated by a blessing; hence this weak female is thus mighty. There was formerly a valiant Y*u*ksh*a*, named S*oo*ket*oo*, who was childless: this virtuous one, O Ram*a*, performed acts of sacred austerity. Br*u*hma, highly pleased, gave to this sovereign of the Y*u*ksh*a*s a daughter, by name Tar*u*ka,

whom he endowed with the strength of a thousand elephants; but to the Y*u*ksh*a* he gave no son. This blooming maid, famous, beautiful, and young, did the renowned Y*u*ksh*a* give in marriage to S*oo*nd*a*, the son of J*u*mbh*a*. In due time this female Y*u*ksh*a* brought forth a son, scarcely to be conquered, named Mareech*a*, who through a curse became a R*u*ksh*u*s. *Soo*nd*a* being killed, Tar*u*k*a* with her son, O Ram*a*, wished to lay hold of *U*g*u*sty*a*, the excellent sage, that she might devour him. One day, her rage being excited, she, roaring, ran to devour *U*g*u*sty*a*. The divine sage, seeing her running upon him, said to Mareech*a*, "Become a R*u*ksh*u*s," and, highly incensed, thus cursed Tar*u*ka: "Leaving this form speedily become a cannibal, a Y*u*kshee, deformed, with misshapen countenance. Let thy appearance be terrific." Tar*u*ka, thus cursed, frantic with rage, through revenge ravages this beautiful country, nourished by *U*g*u*sty*a*. O Ragh*u*v*a*, for the sake of the bovine race and the brahmans, destroy this impious, horrid, tremendous Y*u*kshee. Besides thee, thou joy of R*u*g-

hoo's race, there is no man in the three worlds who dares to destroy this accursed one. This is not to be abhorred by thee, O excellent one, as though it were the murder of a woman: it becomes thee, the king's son, to do this for the preservation of the four casts of people. To do those actions which tend to the public good, whether they appear cruel or merciful, innocent or blame-worthy, is undoubtedly the constant and indispensible duty of those appointed to the care of a kingdom. Destroy, O descendant of Kakootstha, this impious one, who has no sense of virtue.

It is reported that formerly a female Rukshus, the daughter of Virochuna, by name Deergha-jihwa,* capable of assuming every shape at pleasure, extending her huge, misshapen mouth, dreadful as the last conflagration, to devour the whole earth, was killed by Shukra. Also, O Rama, the wife of Bhrigoo, and the mother of Kavya, devoted to her husband, desiring the heaven of Indra, was killed formerly by Vishnoo.

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* Or long-tongued.

Besides these, many other wicked females have been slain by magnanimous princes, excellent among men. Therefore, O prince, abandoning aversion to this act, kill her at my command.

Thus far the Twenty-fourth Section, describing the birth of Taruka.

SECTION XXV.

HEARING these weighty words of the sage, Ragh*uva*, son of the chief of men, firm in duty, with joined hands replied: "Respect to my father's command, and to the honour of his word, without doubt renders it my duty to regard this advice of Kousk*i*k*a*. Educated in *U*yodhya among honourable persons, by my great father D*u*sh*a*-r*u*th*a*, I know that his word is not to be disregarded: I heard my father's words, and at the advice of the sage I will certainly effect the meritorious slaughter of Tar*u*ka. For the sake of the bovine race, the brahmans, and the world at large, I am ready to perform thy words, O thou unmeasurable in excellence."

Having said these words, the subduer of enemies grasped the bow; and twanging

the string, with the sound filled the whole world. At that sound the inhabitants of the wilderness of Taruka were afraid; and Taruka, astonished, was filled with rage. The angry Rukshusee, transported with rage, having heard the sound, went to the place from whence it proceeded. Raghuva incensed, seeing the misshapen monster of deformed countenance and advanced in years, said to Lukshmuna: "Behold, O Lukshmuna, the horrid and terrific body of this Yukshinee. The hearts of the fearful are dissolved at the sight of her. Behold, O hero, this formidable monster lying on the ground, pierced in the breast, her sins gone because she is wounded by me. See this Yukshinee almost invincible, this enchantress; I will send her back to day, deprived of her ears and her nose. My heart relents at killing her, protected by her female nature. I will deprive her of her strength, and power of motion; this is my determination."

Rama having said this, Taruka, transported with rage, roaring, ran upon him with uplifted arms. Vishwa-mitra, the

sacred sage, approaching her, said, with a shout: "Victory attend the descendant of Ragh*uva*." Tar*u*ka, raising a thick cloud of dust, overwhelmed with it for a moment both the descendants of R*u*gh*oo*. Then, assuming an illusive form, she rained upon them a copious shower of stones. At this R*u*gh*oo*, enraged, parried the shower of stones with a shower of arrows, and advancing near her, cut off her two hands with a missile weapon. Then the son of S*oo*m*i*tra cut off the ears and the nose of this monster, roaring near, already deprived of her hands. The Y*u*ksh*i*nee having assumed various forms, disappeared, and by the power of sorcery, caused (to fall) again a fearful shower of stones, she, the mean while, hovering round.

The illustrious son of Gadh*i* seeing them encompassed by the shower of stones, falling on all sides, said: "O Ram*a*, thy unwillingness to kill this mass of iniquity, this impious, sacrifice-obstructing Y*u*kshee, dilating herself by her enchantments, is improper. Instantly slay her: the evening is approaching; in the evening R*u*ksh*u*ses are

with difficulty overcome. Rama thus encouraged, drawing from his quiver an arrow, capable of perforating even a sound,* with it inclosed in firm bonds the petraean shower-producing Yukshee. Possessed of the power of enchantment, she, although inclosed in the arrowy net, roaring aloud, ran upon Kakootstha and Lukshmuna; upon which Rama, with a powerful arrow, shaped like a crescent, pierced the mighty misshapen vengeful Taruka, dreadful as a thunderbolt, while advancing towards them. Dreadfully wounded by this tremendous arrow, she, vomiting out blood, fell and expired.

Seeing this fear-inspiring monster slain, the sovereign of the gods, the thousand-eyed Poorundura, with the other gods, making obeisance, congratulated Kakootstha on his victory. Then all the gods, filled with pleasure, said to Vishwa-mitra: "O sage, descendant of Kooshika, behold us the gods present together with Indra, de-

* This is the literal translation of shubduvedhitwa. It was an arrow which followed the sound, and thus smote invisible objects.

lighted with this act of the unmeasurably powerful Rama; at our request, (may prosperity attend thee) shew peculiar kindness to Raghuva. Refresh his mind by the power of sacred austerity and holy abstraction. Present to Raghuva, the mighty sons of the Prujaputi, Krishashwa, who possesses the power derived from Tupushya; thy disciple Rama, the son of Dusha-rutha, is worthy to receive them. By this prince must our great work be accomplished." Having said this to Vishwa-mitra, the gods returned by the way they came.

The evening now came on, and the divine Vishwa-mitra, rejoicing at the death of Taruka, kissed the head of Rama, and said to him: "To night, O Rama, pleasing to the sight, we will remain here, and to-morrow morning proceed to my hermitage." The son of Dusha-rutha, hearing the words of Vishwa-mitra, pleased, delightfully passed the night in the wilderness of Taruka. Freed that day from its curse, the forest, adorned with the Chumpuka,* the Ushoka,†

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* Michelia champaca. † Jonesia Asoca.

the Poonnaga,* the Mullika,† the Mango,‡ the Punusa, § the Beetle-nut,|| and the Cocoa-tree,** and beautified by pools, wells, and ponds of water, and large canals, shone gay and pleasant, like the forest Chitrarutha,†† decorated with bowers of Mullika and Hema-koota. Having slain the daughter of the Yuksha, Rama, applauded by all the gods and the Siddhas, remained in that forest with the sage, waiting for the morning.

Thus far the Twenty-fifth Section, describing the death of Taruka.

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* Uncertain, probably Rottlera tinctoria.
† Jasminum zambac.
‡ Mangifera Indica.
§ Artocarpus integrifolia.
|| Areca betel.
** Cocos nucifera.
†† The residence of Koovera.

SECTION XXVI.

HAVING there spent the night, the mighty Vishwa-mitra, smiling, in pleasant accents thus addressed Raghuva: "I am highly pleased; be thou prosperous, O prince, greatly renowned. Through my great affection I will give thee every kind of weapons, by which, sustaining in battle the force of thine enemies, thou shalt triumph over them, whether they be gods or infernals, Gundhurvas or Hydras. Receive then from me the divine weapons without reserve. I esteem thee worthy to possess all the weapons with the nature of which I am acquainted.

"First then, O Rama, I present thee with the divine Bruhma weapon,* the terror

* These weapons have particular names, generally derived from some deity, either from their being the appropriate weapons used by these deities, or from partaking in some way of their power.

of the three united worlds. Next, I bestow upon thee, the D*u*nd*a** weapon, the destroyer of creatures, by which thou shalt be rendered invincible to thine enemies. I also give thee the Dh*u*rm*a*† weapon, scarcely less fatal than Kal*a*‡ himself. I also give thee, O chief, the much valued Kal*a*§ weapon, insupportable to enemies; and the divine discus of V*i*shn*oo*, and the terrible discus of *I*ndr*a*, with the irresistible thunderbolt, and the huge Sh*i*vean spear, the vengeful weapon Br*u*hma-sh*i*r*a*,|| and the Isheek*a*.** Receive also from me the bright-mouthed Sh*u*nk*u*r*a*†† weapon, with the two clubs unparalleled in size, dealing terror to the foe, the huge Koumod*u*kee,‡‡ and the Loh*i*ta-m*oo*khee.§§ I also present thee with the Dh*u*rm*a*-pash*a*,|||| together

* The rod or punishment. † Dh*u*rm*a*, religion or virtue.

‡ Y*u*m*a*, the regent of death. § Kal*a*, time or death.

|| The head of Br*u*hma, or the Br*u*hma-headed.

** Ardent. †† The causer of welfare, from Sh*u*nk*u*r*a*, one of the names of Sh*i*v*a*.

‡‡ Giving joy to the earth. §§ The bloody-mouthed.

|||| Pash*a*, is a weapon which had the power of entangling or binding the foe; perhaps a kind of gin or net. Pash*a* literally signifies a rope.

with the weapon, the dreadful Kal*a*-pash*a*,(*a*) and the highly valued V*u*roo*n*a-pash*a*.(*b*) Receive also from me the Sh*oo*shk*a*, (*c*) the Ardr*a*, (*d*) the *U*sh*u*nee, (*e*) the Pinak*a*, (*f*) and the Naray*u*na (*g*) weapon, with the trusty weapons Agney*a* (*h*) and Sh*i*kh*u*r*a*. (*i*) O sinless Ram*a*, I also give thee the chief weapon Vay*u*vy*a*, (*k*) the H*u*y*u*sh*i*ra, (*l*) and the Krounch*a*. (*m*) I also present thee, O Kak*oo*tsth*a*, with the two Sh*u*kt*i*s, (*n*) together with the K*u*nkal*a*, (*o*) the M*oo*-sh*u*l*a*, (*p*) the Kapal*a*, (*q*) the K*i*nk*i*nee, (*r*)

(*a*) From Kal*a*, time or death.

(*b*) From V*u*roo*n*a, the Neptune of the H*i*nd*oo*s.

(*c*) The dry. (*d*) The wet. (*e*) The thunderbolt.

(*f*) The name of Sh*i*v*a*'s bow.

(*g*) Residing in water, one of the names of V*i*shn*oo*.

(*h*) The fiery.

(*i*) Having the property of flame. If these names be not wholly poetic fictions, one might imagine that the H*i*nd*oos* were acquainted with the use of fire arms at a very early period.

(*k*) Having the power of the wind, from Vay*oo*.

(*l*) The horse headed.

(*m*) From a bird so called, a species of the ardea.

(*n*) Sh*u*kt*i* means power.

(*o*) The side or hip: probably some kind of defensive armour. (*p*) A club.

(*q*) Pertaining to the forehead, probably a helmet, or some other piece of defensive armour for the forehead.

(*r*) A small bell.

and all the weapons used by the infernal powers. I give thee all the weapons necessary for the destruction of the Rukshuses. O son of the chief of men, O hero, of mighty arm, I also give thee the weapon Vidyadhura, (a) and the great weapon Nunduna, (b) and the Usirutna (c) with the Vurshuna, (d) the Shoshunu, (e) and the Urinikrintuna. (f) I present thee also, O chief, with the weapons Muduna (g) and Oonmaduna, (h) dear to Kundurpa, (i) and with the weapons Gundhurva, (k) and Mohuna; with the weapon Soura, (l) too, the destroyer of energy and splendor, and the afflicter of enemies. The weapon Roodhiramisha-

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(a) Belonging to the class of demi-gods, called Vidyadhuras.

(b) Producing joy.

(c) The chief scymetar.

(d) A weapon, which being discharged, divides into a great number, and falls like a shower; or more probably, that by which rain was produced for the sake of distressing an enemy.

(e) A weapon to dry up water, and counteract the effects of the foregoing one.

(f) Cutting asunder the enemy.

(g) Muduna means inebriation.

(h) Folly. [i] The Indian Cupid.

(k) Named after the Gundhurvas.

(l) From Shoora, a hero.

pishacha, [a] I also give thee, and the Kouvera, [b] fatal to the joy, the patience, and the life of Rukshuses and enemies. I also give thee the weapons Moorchchhuna, [c] Tapuna, [d] Kumpuna, [e] Uri-kurshuna, [f] Sumvurtta, [g] Avurtta, [h] and Moushula, [i] and the weapons Sutwa [k] Unrita, [l] Muhamaya, [m] Umogha, [n] Tijusa, [o] and Purutejopukurshuna; [p] also the weapon of Soma called Shishira, [q] and the pain inflicting weapon Twashtra; [r] the weapons Maruna, [s] Ujita, [t] Ditya, and Danuva. These and other weapons I give

[a] Having the power of a blood-and-flesh-eating goblin.
[b] From Koovera the Indian Plutus.
[c] Moorchchhuna means the suspension of sensation.
[d] From Tupa, heat.
[e] Kumpuna denotes quaking or trembling.
[f] Enemy-seizing.
[g] Sumvurtta denotes covering, expansion, &c.
[h] Avurtta means nearly the same.
[i] Moushula is a club.
[k] Sutwa, existence. [l] Unrita, falsehood.
[m] Muhamaya, the great deception.
[n] The infallible. [o] The energetic.
[p] The destroyer of the power or energy of others.
[q] Dew. [r] Possessing the power of Twashtra, the architect of the gods.
[s] Beating or killing. [t] Unconquered.

thee, for thou art dear to me. Receive all these weapons from me, O son of the chief of men." Then the chief of sages, purified and highly pleased, turning his face towards the east, gave to Rama the whole of the incomparable muntras.[a] This collection of weapons, scarcely to be found even among the gods, did the brahman intreat Rama to receive. All these mighty weapons of the sage, who then repeated the muntras in an appropriate form, presented themselves before the prince, with hands respectfully joined; and drawing near on all sides, said: "Command us, O Raghuva, of mighty arm." At this Rama, having surveyed and handled them all, replied: "When called to remembrance, all of you wait on me." Having thus obtained them, Rama, duly bowing to the great sage Vishwa-mitra, turned his mind towards his journey.

Having received the weapons, the descendant of Kakootstha purified, with a

[a] Muntras, or incantations, which caused these weapons to appear when desired.

cheerful countenance, addressed Vishwa-mitra, as they were proceeding forward: "O divine one, possessed of all these weapons, I am unconquerable, even by the gods. I now intreat of thee, O great sage, the weapons which repel those of the enemy."[a] Kakootstha having spoken thus, Vishwa-mitra, the great devotee, patient, pious, and pure, communicated to him the knowledge of the repelling weapons.

Sutya-vana, [b] *Sutya*-keerti, [c] Dhrishta, [d] & Rubhusa, [e] Prutiharutura, [f] Purangmookha, [g] and *Uvangmookha*, [h] Lukshya, [i] and *Ulukshya*, [k] Drirh-

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[a] Which has the power of destroying the effects of a weapon discharged by the enemy; for instance, *Surpa*-vana is the name of an arrow, which, on being discharged, separates into innumerable parts, each of which becomes a serpent. The *Guroora*-vana, is the proper repeller of this weapon, having the property on being discharged of dividing into innumerable parts, each of which becomes a *Guroora*, or royal vulture, the enemy and terror of serpents.

[b] The true. [c] The justly-famed.

[d] The active. [e] The desolator.

[f] That which prevents the effects of another weapon.

[g] Having the face averted.

[h] Hanging down the head.

[i] That which may be seen in its course.

[k] That which cannot be seen in its course.

nabha, (a) and Soonabhuka, (b) Dushaksha (c) & Shuta-vuktra, (d) Dusha-sheersha, (e) and Shutodura, (f) Dhurma-nabha, (g) and Muha-nabha, (h) Doonda-nabha, (i) and Swunabhuka, (k) Jyotisha, (l) and Shukoona, (m) and the two weapons Nirashya, (n) and Vimula, (o) Yogundhura, (p) and Vinidra, (q) Ditya, (r) and Prumuthuna, (s) Shoochi-vahoo, (t) and Muha-vahoo, (u) Nishkuli, (v) and Viroocha, (w) Sarchee-malee, (x) Dhriti, (y) and Malee, (z) Vrittiman, (aa) and Roochira, (bb) Pitryia, (cc) and Soumu-

(a) Of firm navel.
(b) Of fine navel.
(c) Ten-eyed.
(d) The hundred-mouthed.
(e) The ten-headed.
(f) The hundred-bellied.
(g) Of sacred navel.
(h) Of large navel.
(i) The doonda-naveled. Doonda is a particular kind of musical instrument.
(k) The rich naveled.
(l) The luminous.
(m) The vulture-shaped.
(n) The discourager.
(o) The pure.
(p) The united.
(q) The somniferous.
(r) The Titan.
(s) The churner.
(t) The pure-handed.
(u) The great-armed.
(v) The peaceful.
(w) The meaning uncertain.
(x) That which has force, or energy in its train.
(y) Forbearance.
(z) The necklaced.
(aa) The stationary.
(bb) The approving.
(cc) Connected with the ancestors.

n*u*as, [*a*] and both V*i*dhoot*a*, [*b*] and M*u*-k*u*ra, [*c*] K*u*r*u*veer*a*, [*d*] with R*u*t*i*, [*e*] Dh*u*n*a*, [*f*] and Dhany*a*. [*g*] O Ragh*u*v*a*, receive the weapons Kam*a*-roop*a*, [*h*] Ka-m*a*-roochi, [*i*] Moh*a*, [*k*] and Av*uru*n*a*, [*l*] also Jr*i*mbh*u*k*a*, [*m*] S*u*rp*a*-nath*a*, [*n*] with S*u*ndhan*a*, [*o*] and V*u*roon*a*. [*p*]

"Receive from me, O Ram*a*, these shining sons of Krishashw*a*, assuming every form. O Ragh*u*v*a*, may prosperity attend thee; thou art worthy to possess them." Kak*oo*tsth*a*, then, accepted the weapons with delighted mind. These divine weapons, resplendent, imparting joy, assuming their proper form, some resembling coals of fire, others a column of smoke, and others in

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[*a*] Connected with a good mind.
[*b*] The strongly vibrating. [*c*] The sea-monster.
[*d*] Of valiant hand. [*e*] Enjoyment.
[*f*] Wealth. [*g*] Rice.
[*h*] Able to assume any form at will.
[*i*] Able to do what it pleases.
[*k*] Fascination. [*l*] Protection.
[*m*] The gaper. [*n*] The lord of serpents.
[*o*] Aim. [*p*] The Indian Neptune.

The meaning of these names is given, that the reader may form his own judgment respecting this catalogue of fabulous weapons.

splendor equalling the moon and the sun; with hands respectfully joined, stood and addressed Rama in gentle accents: "Here we are, O chief of men: Command us: What shall we do for thee?" The son of Rughoo replied: "Depart all of you, and in time of necessity, when recalled to mind, yield me due assistance." Having taken leave of Rama, they respectfully encompassing him, said to Kakootstha, "Be it thus." Then all those mighty weapons, humbly bowing their heads to Rama, went their way.

Rama the fortunate, the descendant of Kakootstha, the joy of Rughoo's race, at the command of the Veda-pronouncing (sage), delivered to Lukshmuna the weapons both offensive and repelling. Having thus done, Rama proceeding forward, with pleased mind addressed the great sage Vishwa-mitra, in sweet and gentle accents: "What is this near the mountain, appearing like a cloud? This grove exquisitely delightful, filled with deer, and adorned with various kinds of birds, tuning their melodious notes? O chief of sages, leaving

this road, which makes the hair stand erect through danger, let us have recourse to that pleasant grove. Tell me, O divine one, whose hermitage is this? O divine sage, where is the country in which these abandoned and impious brahmanicides are found who violently prevent thy sacrifice? Where, O brahman, is thy sacrifice which is to be protected; and where are the Rakshuses who are to be slain by me? O chief of sages, I long to hear the whole."

Thus far the Twenty-sixth Section, describing the gift of the weapons.

SECTION XXVII.

To the immeasurable one then, importuning him, the illustrious V*i*shwa-m*i*tr*a*, began to reply: "O Ram*a* of mighty arm, before the incarnation of the glorious Vam*u*na,(*a*) this was the hermitage of V*i*shn*oo*, adored by the gods, the great pattern of mortification; who for numerous years, yea, for an hundred Y*oo*g*a*s, dwelt in this wood, practising sacred austerities as a model to all others. Here did this great devotee become perfect; on which account this hermitage is called S*i*ddhashr*u*m*a*. (*b*)

At that time, B*u*l*i* the son of king V*i*rcch*u*n*a*, renowned throughout the three worlds, having conquered the gods, together

(*a*) The incarnation of V*i*shn*oo* in the form of a dwarf.

(*b*) "The hermitage where the undertaking was completed;" from S*i*ddh*a*, perfect, complete, and Ashr*u*m*a*, an abode.

with *Indra* and the M*u*r*oo*ts, assumed that government, (*a*) well known throughout the three worlds. This great and powerful sovereign of the *Usooras*, performed a sacrifice. Moved by this act of the sacrificing B*uli*, the gods, preceded by *Ugni*, came to V*i*shn*oo* in his hermitage, saying: "O V*i*shn*oo*, B*uli* the son of V*i*roch*u*n*a*, is performing a most excellent sacrifice; while it is yet incomplete, take measures respecting thy own affairs. To those who from various countries, request (favours) of him, he is boundless in giving. O V*i*shn*oo*, for the sake of the gods, avail thyself of the power which thou possessest, of assuming various forms; and, assuming that of a dwarf, secure the public welfare.

During this, O Ram*a*, K*u*shy*u*p*a*, bright as the fire, and glowing with energy, arrived with *Uditi*, having, with the goddess, completed a sacred vow of a thousand years. The divine one, began praising the gracious V*i*shn*oo*, the destroyer of M*u*dh*oo*.

(*a*) The government which *Indra* held.

"I behold thee, O chief of beings, composed of sacred austerities, a mass of holy mortification, yea, sacred austerities embodied, the source of ascetic virtue, completely impregnated with sacred devotion. In thy body, O chief one, I behold this whole world. Thou art without beginning, and incomprehensible. I make thee my sole refuge."

H*uri* delighted, replied to K*u*shy*u*p*a*, purified from sin: "Peace be to thee; ask of me some favour; thou art worthy of blessings; thou art one according to my own heart. What dost thou desire? Say, O excellent one. O illustrious one, I am gracious." K*u*shy*u*p*a*, the son of Mareech*a*, hearing these words, replied: "It is becoming thee, O propitious one, giver of sacred blessings, to bestow the favour solicited by *U*d*i*t*i*, the gods, and me. O sinless one, assume the sonship of *U*d*i*t*i* and myself; become, O subduer of the *U*soor*a*s, the younger brother of Sh*u*kr*a*. It is worthy of thee to assist the distressed deities. O divine one, the work being completed, this place will, through thy favour, be called

*S*iddhashr*u*m*a*. Arise then, O sovereign of the gods." Upon this, the glorious V*i*shn*oo* was born of *Uditi*. Assuming the form of a dwarf he appeared like a mendicant. With his umbrella and his k*u*m*u*nd*u*l*oo* (*a*) in his hand, and his tuft (*b*) on his head, in the disguise of a mendicant, he went to the son of V*i*roch*u*n*a*. The great sovereign of the *U*s*oo*r*a*s seeing him, was astonished at his dwarf-like appearance, and knowing him to be Madh*u*v*a*, devoutly worshipped him. Thus honoured by that holy one, he, for the benefit of all, going near the son of V*i*roch*u*n*a*, requested three paces of ground. (*c*) The request obtained, V*i*shn*oo*, the taker of the three steps, (*d*) assuming a wonderful form, comprehended the whole

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(*a*) A dish to collect alms.

(*b*) A tuft of hair on the crown. The H*i*nd*oo*s universally shave the whole head, except a small tuft on the crown, which is the distinguishing mark of a H*i*nd*oo*. When a man becomes a S*u*nyasee, that is, when he renounces all expectation of salvation, or any other benefit, from his deeds, he relinquishes this mark, and shaves the whole head.

(*c*) As much as he could step over at three steps.

(*d*) The original word Tr*i*-v*i*kr*u*m*a* is an adjective, scarcely imitable in English, formed from tr*i*, three, and v*i*kr*u*m*a*, a step or degree.

world within three steps; with one step he measured the whole earth, with the second the unchanging firmament, and with the third, O Raghuva, the celestial heavens. He then, binding Buli, sent him to dwell in Patala. After he had thus circumscribed Buli, he restored to the great Indra his proper office, and thus the illustrious one again brought the universe into subjection to Shukra. This fatigue-destroying hermitage, formerly possessed by him, is now enjoyed by me the constant worshipper of Vamuna. To this hermitage came the molesting Rakshuses; and here, O chief of men, must these impious ones by thee be destroyed. To day, O Rama, we are come to the peerless Siddha-ashruma. This hermitage is thine, O my son, even as it is mine." Saying this, the great sage, with peculiar delight, entering the hermitage, and welcoming Rama and Lukshmuna, felt gratified, as the moon united with Poonurvusoo, (a)

(a) The seventh of the twenty-seven Nukshutras, or lunar stations, which in mythological language are the wives of Chundra, or the moon. Poonurvusoo is said to be the most beloved of them all.

after the cold season is past. All the sages dwelling in the S*i*ddh*a* hermitage, seeing V*i*shwa-m*i*tr*a*, speedily rose and did obeisance to him. Having entered, they respectfully presented him with *U*rghy*a*, with water for his feet, and a seat; afterwards they performed the duties of hospitality to the princes.

Having rested a little, the sons of R*u*gh*oo*, the subduer of their enemies, with hands respectfully joined, addressed the chief of sages: "To day commence the Deeksha, (*a*) O chief of sages. Let prosperity attend thee: let this S*i*ddhashr*u*m*a* be indeed perfected: let thy words be verified." V*i*shwa-m*i*tr*a*, the great sage, the illustrious, of subdued mind, and regulated appetite, thus addressed, commenced the Deeksha. The temperate youths, having there passed the night, rose in the morning; and, perfectly purified, performed their first devotions. Having there, according to the rule, repeated the excellent m*u*ntr*a*s, they paid

(*a*) Preliminary ceremonies of a sacrifice.

their obeisance to V*i*shwa-m*i*tr*a*, sitting on the seat of one preserving the sacrificial fire.

End of the Twenty-seventh Section, describing the abode at the S*i*ddhashr*u*m*a*.

SECTION XXVIII.

AFTER this, the two victorious princes, acquainted with the time and place proper for action, and with what is proper to be spoken in every place, and on all occasions, said to the son of Kooshika: "We desire to hear, O divine one, at what time these night wanderers (*a*) are to be observed; tell us, that the time may not pass by. On this all the sages, pleased, applauded the sons of the lord of men, the descendants of Kakootstha, thus speaking, and eager for combat: "O youthful descendants of Rughoo, beginning from this day, keep watch for six nights. This sage, who has commenced the Deeksha, will fall into profound meditation." The royal and renowned youths hearing this, kept watch in the wood

(*a*) Rukshuses.

of sacred austerities for six days and nights without sleep. With the greatest vigilance did these two heroes, these mighty archers, preserve the great sage V*i*shwa-m*i*tr*a*, the subduer of enemies. The time being elapsed, and the sixth day come, Ram*a* said to the son of So*o*m*i*tra: "Be prepared, the terrible Rakshus has not yet come near us this morning, but to-day will take place with him a most dreadful conflict. It will undoubtedly be, therefore be upon thy guard. While Ram*a*, ardent for the combat, was thus speaking, the altar, attended by the *O*opadhyay*a* (*a*) and the priest, blazed up. The altar, overspread with the D*u*rbh*a*, and furnished with the Ch*u*m*usa*, (*b*) and the Sr*oo*k, (*c*) with the sacrificial wood, and with flowers; this altar, attended by V*i*shwa-m*i*tr*a* and the sacrificing priests, sent forth a most vehement flame, and the sacrifice

(*a*) A brahman who is chosen to represent Br*u*hm*a* at a sacrifice.

(*b*) A sacrificial vessel in the form of a spoon without a handle; it is made of wood.

(*c*) Another vessel, like the ch*u*m*u*s*a*, but longer and more slender.

was begun with the due formulas, according to the ordinance. The sacrifice of the wise Vishwa-mitra thus begun, a great and terrible sound burst forth, filling the welkin; and two Rakshuses assuming an illusive form, appeared like a dark cloud overspreading the sky in the season of rain. Mareecha and Soovahoo, then, with their tremendous crew, hastening towards the place, let fall a great quantity of blood. Seeing the altar stained with the blood, Rama hastily running, espied them in the air. The lotus-eyed Rama, seeing them descending, exclaimed to Lukshmuna: "O Lukshmuna, behold these impious cannibals! With the weapon Manuva I will disperse them trembling, as the clouds are dispersed by the wind: this I will undoubtedly do, but such (a) I am not ambitious to kill. The swift Rama saying this, and seizing his bow, Mareecha in the air beheld the two descendants of Rughoo, the one a youth of azure hue, and adorned with a

(a) "Such." An expression of contempt.

golden necklace, addressing his younger brother, resplendent as burnished gold, a hero, with uplifted bow. Seeing these two illustrious ones; he, glittering with his own splendor, viewed them with contempt, and began to seize the brahmans. Rama, the descendant of Rughoo, full of anger, seeing him coming, with a smile of contempt, hurled the mighty and resplendent weapon Manuva full into the breast of Mareecha. Smitten by the stroke of this powerful weapon, he was driven full a hundred yojunas into the flood of the ocean. Rama, seeing Mareecha stopped in his career by the force of the mighty arrow, and whirled round senseless in the air, in an agony of pain, said to Lukshmuna: "See, O Lukshmuna; this sharp arrow Manuva, prepared by muntras, has deprived him of sensation, though not of life: all these noted and impious Rakshuses, the very abode of sin, these destroyers of sacrifice, these eaters of blood, will I destroy." Having thus spoken to Lukshmuna, the descendant of Rughoo, seizing a fiery weapon, discharged it full against the breast of Soovahoo, who, wound-

ed, fell to the earth. Seeing this, the renowned hero, the generous son of R*u*ghoo, the causer of delight to the sages, took the weapon Vay*u*vy*a*, and killing all the sacrifice-destroying R*u*ksh*u*ses, was adored by the R*i*sh*i*s, like *I*ndr*a* formerly returning victorious.

The sacrifice being ended, the great sage V*i*shwa-m*i*tr*a*, seeing that every destructive foe (*a*) had disappeared, thus addressed the descendant of Kak*oo*tsth*a*: "My whole wish is accomplished, O thou of mighty arm, the command of thy preceptor has been completely performed; by thee the S*i*ddhashr*u*m*a* is now rendered worthy of its name. The sage, having thus applauded Ram*a*, went with the two brothers to perform his evening devotions. The heroes, Ram*a* and L*u*kshm*u*n*a*, thus honoured by the sages, passed the night in high satisfaction and joy."

(*a*) The original word means excessive rain, defect of rain, locusts or grasshoppers, rats or mice, birds, or a king in the neighbourhood, all of which are esteemed destructive to the labour of the industrious husbandman.

As soon as the morning dawned, the descendants of R*u*gh*oo* having performed their oraisons, saluted V*i*shwa-m*i*tr*a* and the other sages. Having bowed even to their feet, the sons of R*u*gh*oo*, resplendent as the immortals, addressed V*i*shwa-m*i*tr*a* in mellifluous and energetic accents: "More, O chief of sages, remains for thy two devoted servants now present to perform. Command us to the full extent of thy desire. Thus addressed by the two brothers, the sages, rich in devotion, with V*i*shwa-m*i*tr*a* at their head, replied to Ram*a*: "O chief of R*u*gh*oo*'s race, by J*u*n*u*k*a* the Mith*i*lean, will there be a most holy sacrifice performed, which we shall attend. Thou, O chief of men, shalt accompany us. An invaluable and most surprizing bow is there, which thou art worthy to behold. After the battle of the celestials and the *U*soor*a*s was this stupendous bow deposited by the gods and *I*ndr*a*. This bow, neither gods nor G*u*ndh*u*rv*a*s, nor Y*u*ksh*a*s, nor R*u*ksh*u*ses, are able compleatly to bend; how much less others! Kings, eager to ascertain this, making trial of this bow, have been

unable to raise it up; how much less to make it ready! Thou, O chief of men, O descendant of Kak*oo*tstha, shalt there behold this bow of the illustrious king of Mith*i*l*a*, together with the excellent and surprizing sacrifice. That bow, O Ragh*uva*, chief of men, is the fruit of sacrifice, bestowed, at the request of the Mith*i*lean monarch, by all the gods, who then said: "Let this bow, honoured by perfumes and odours of incense and lignum-aloes, remain in thy house, till the conclusion of the sacrifice." The wise Ram*a* acquiescing, prepared to follow V*i*shwa-m*i*tr*a* and the great sages. The divine V*i*shwa-m*i*tr*a*, desirous of going to Mith*i*l*a*, calling all the sylvan gods, thus addressed them: "O S*i*ddh*a*s, may happiness remain with you. Leaving the S*i*ddhashr*uma*, I shall proceed to the north bank of the Jahn*u*vee, to the high mountain H*i*m*u*v*u*t." Having circumambulated the hermitage S*i*ddh*a*, the sage, turning towards the north, began his journey. The sages then, their utensils being speedily placed on hundreds of sacred carriages, accompanied the great M*oo*n*i*;

the deer and the birds, also the inhabitants of the hermitage S*i*ddh*a*, followed V*i*shwa-m*i*tr*a*, rich in sacred austerities. He then commanded the birds with the sages to return. The sages, however, still accompanied them. Having advanced a considerable distance, they all arrived on the banks of the Shon*a*, and the sun-produced shadows now growing long, they there abode during the night.

The sun being now set, the sages of boundless power, (*a*) preceded by V*i*shwa-m*i*tr*a*, having bathed and offered their burnt offerings, sat down. Ram*a* also, with Soum*i*tr*a*, having bowed to the sages, sat down opposite the learned V*i*shwa-m*i*tr*a*. Then Ram*a*, the chief of men, with joined hands, pleasantly addressed the sage V*i*shwa-m*i*tr*a*: "O divine one, may prosperity attend thee. Whose country is this, cultivated by a wealthy people? I desire to hear. Thou art able to relate the whole." Intreated by Ram*a*, the energetic V*i*shwa-

(*a*) Those who abode on the banks of the Shon*a*.

mitra began to relate at large the history of that country.

Thus far the Section, relating the sages' abode on the bank of the Shona.

SECTION XXIX.

DESCENDED from Bruhma, there was once a great personage, named Koosha, a great devotee, unwearied in sacred exercises, acquainted with virtue, a righteous person, constantly worshipping the gods. This great personage, of Vidubhee, possessed of every female accomplishment, begat four mighty sons resembling himself: Kooshamba, Koosha-nabha, Umoortta-rujusa, and Vusoo. To these sons, illustrious, active, devout, and eminent for truth, he, desirous of performing the duties of a Kshutra, said: "O sons, carefully nourish your subjects, and you will obtain the most ample rewards." Hearing the exhortation of Koosha, these four excellent ones, chief among men, became founders of cities. The powerful Kooshamba built the city Koushambee; the virtuous Koosha-nabha built the city Mu-

hoduya; the wise Umoortta-rujusa built the great city Dhurmarunya; and Vusoo built a city environed with mountains. This city of the great Vusoo is called Vusoomutee. Five mountains rising, completely surrounded this city, while the pleasant river Soomagudhee, flowing from Mugudha, meandering among the five mountains, resembled a garland, encircling the neck. This river Maghudhee, watering the city of the great Vusoo, flows, O Rama, towards the east, fertilizing the fields. The royal sage Koosha-nabha, O son of Rughoo, of Ghritachee (a) begat an hundred peerless daughters. These damsels, young, beautiful, and richly adorned, resembled a hundred pools of water in the rainy season. (b) Singing, dancing, playing on instruments, and adorned with costly ornaments, walking in the garden, they constantly recreated themselves. These damsels, in beauty of form unparalleled throughout the earth,

(a) The name of one of the celestial courtezans.
(b) The season in which pools appear full and beautiful.

came one day into the garden, appearing like the stars among the clouds.

Seeing these damsels, endowed with youth and beauty, and possessed of every accomplishment, Vay*oo*, prevading all, thus addressed them: "I intreat you all be espoused to me; abandon the nature of man, and you shall obtain the blessing of longevity. Among mortals, youth is a transitory thing: possessed of unfading youth, you shall obtain immortality." Hearing the words of Vay*oo*, unwearied in action, the hundred damsels deridingly replied: "Thou prevadest all creatures, O most excellent of the gods; we are all acquainted with thy power. Why dost thou indulge an improper wish, O Dev*a*, chief of the celestials. We are all the daughters of K*oo*sh*a*-nabh*a*. We have power to make a god remove from his place, but we will preserve inviolable our sacred vows. May that time never come, O stupid one, in which we, despising our father, the speaker of truth, engage in a self-contracted marriage. Our father lord is our chief deity: to whomsoever our father shall give us, him

will we espouse." Hearing their reply, the divine H*uri*, highly incensed, entering them, brake all their bodies. Thus broken by Vay*oo*, the damsels, overwhelmed with astonishment and shame, their eyes suffused with tears, entered the house of the king.

The surprized monarch beholding his beloved and beautiful daughters deformed and overwhelmed with distress, exclaimed: "Say, O daughters, what is this. Who has contemned justice? By whom has your form been made thus crooked? (*a*) O weeping daughters, why are you silent?" Then the king, deeply sighing, began to meditate. Hearing the words of the wise K*oo*sh*a*nabh*a*, the hundred damsels, touching his feet with their inclined foreheads, replied: "Vay*oo*, O king, who maintains the life of all, full of evil desire, and standing in an evil path, did not even look towards justice." We said, "Prosperity to thee: we have a father; we are not at our own disposal; ask our father. If he bestow us, we are

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(*a*) All of them were affected with a curvature of the spine by Vay*oo*, who still remained within them.

thine. By Vay*oo*, infatuated with this crime, and regardless of our words, have we all, thus answering, been smitten in this dreadful manner." The great and virtuous king, having heard their complaint, replied to the hundred peerless damsels: "O daughters, the patient are worthy of abundant forbearance. You have acted nobly. Perfectly united in opinion, you have regarded (the honour of) my contemned family. Forbearance is the great ornament of woman, or of man: it is scarcely to be found even among the gods. O that forbearance like yours, O daughters, were possessed by all women! Forbearance is generosity, forbearance is truth, forbearance is sacrifice, it is fame, it is virtue. The world is established by forbearance." The king, possessed of divine power, and sage in counsel, O Kak*oo*tsth*a*, leaving the damsels, consulted with his counsellors, respecting an alliance for his daughters, equally suitable with regard to country, age, and rank.

At this time a most illustrious R*i*sh*i*, by name Choolee, of subdued passions, and excellent demeanor, engaged in a course

of sacred austerities. In that place, (may prosperity attend thee) was a female G*u*ndh*u*rv*a*, named Som*a*-da, the daughter of Oormila, who constantly ministered to this devout sage: she, humble in gesture, continued for a time firmly settled in virtue, ministering to him with close attention. Her teacher, O son of R*u*ghoo, was pleased with her, and after some time, said, " I am propitious: peace be to thee. What wish of thine shall I accomplish?" Perceiving the eloquent sage to be highly pleased, the female G*u*ndh*u*rv*a*, acquainted with the graces of speech, in sweet accents, replied: " Conjoined with L*u*kshmee, thou art an emanation of Br*u*hm*a*, thou art a great T*u*p*u*swee, (*a*) thou art become Br*u*hm*a* himself. (*b*) I desire a son devoted to virtue and sacred mortification. I am without a husband; may prosperity attend thee. I am the wife of no one. Be pleased, by thy

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(*a*) One who performs T*u*p*u*s or intense devotion.

(*b*) According to the Ved*a*, the highest pitch of perfection, is, to reflect on Br*u*hm*u* till fully possessed of the idea of identity with him. In this way Choolee was become Br*u*hm*a*.

sacred power, to give thy humble suppliant a son." The sacred sage, propitious, granted her a son, unequalled in excellence, known by the name of Br*u*hm*a*-d*u*tt*a*, produced by the will of Choolee. This king Br*u*hm*a*-d*u*tt*a*, resided in great magnificence, in the city of Kamp*i*lee, even as the sovereign of the gods resides in heaven. The king K*oo*sh*a*-nabh*a*, that most virtuous one, O Kak*oo*tsth*a*, formed the design of giving his hundred daughters to Br*u*hm*a*-d*u*tt*a*. Having invited him, the great and illustrious monarch, with inward delight, gave him in marriage the hundred damsels. Br*u*hm*a*-d*u*tt*a*, O son of R*u*gh*oo*, the protector of the world, equal to the king of the gods, accepted their hands, O son of R*u*gh*oo*, in regular succession. Upon the touch of his hand the damsels became free from deformity, and decrepitude, and shone refulgent in youth and prosperity. From thence that city is called Kany*a*-k*oo*bj*a*, (*a*) because those damsels had been there made

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(*a*) The habitation of those who had a curvature of the spine; from k*u*nya, a daughter, a damsel, and k*oo*bj*a*, the curve of the spine. K*u*ny*a*-k*oo*bj*a* is vulgarly called K*u*n*ooji*.

crooked by the power of Vay*oo*. Beholding them released from Vay*oo*, K*oo*sh*a*-nabh*a* filled with pleasure, repeatedly exulted with joy. Then the great sovereign, after the consummation of the nuptials, dismissed king Br*u*hm*a*-d*u*tt*a*, the sovereign of the world, together with his spouses, and his preceptors. Som*a*-da, the female G*u*n-dh*u*rv*a*, seeing her son, and approving his union with those damsels, applauded K*oo*-sh*a*-nabh*a*; and repeatedly touching her daughters-in-law, according to the rule, received them with affection, and returned their caresses with maternal joy.

Thus far the Twenty-ninth Section, narrating the nuptials of Br*u*hm*a*-d*u*tt*a*.

SECTION XXX.

The marriage of Br*u*mh*a*-d*u*tt*a* being celebrated, O Ragh*u*v*a*, the sinless K*oo*sh*a*-nabh*a* meditated a sacrifice for the purpose of obtaining a son. During the sacrifice, the great K*oo*sh*a*, son of Br*u*hm*a*, said to K*oo*sh*a*-nabh*a*, the sovereign of the world: "O son, thou wilt have a son truly virtuous, like thyself. Thou wilt obtain Gadh*i*, and, through him, eternal fame. Having said this, O Ram*a*, to K*oo*sh*a*-nabh*a*, sovereign of the earth, K*oo*sh*a* entering the air, returned to the eternal heaven of Br*u*hm*a*. Some time being elapsed, a most virtuous son, Gadh*i* by name, was born to the wise K*oo*sh*a*-nabh*a*. This Gadh*i*, eminently virtuous, is my father, O Kak*oo*tsth*a*; I was born, O son of R*u*gh*oo*, in the family of K*oo*sh*a*; hence my name Koush*i*k*a*. My elder sister, O Ragh*u*v*a*, an observer of

sacred vows, Sutya-vutee by name, was given in marriage to Richeeka. She, following her husband (a) went to heaven, in an embodied state; and, to bless the world, became the great and ample river Koushikee, divine, filled with sacred water, pleasant, flowing near the mountain Himuvut. Steady in sacred vows I, O Rama through affection to her, constantly reside near this mountain. The fortunate Sutya-vutee, holy, firmly fixed in truth and virtue, and devoted to her husband, is Koushikee the chief of streams. I also, to complete a certain vow, having obtained the hermitage Siddha, am become perfect, O son of Rughoo, through thy glorious energy! Thus, O Rama, at thy request, have I related my origin, and that of my family, together with the history of this country. Half the night, O Kakootstha, is now spent in conversation. Peace be to thee; resign thyself to sleep; may nothing prevent thy repose, O son of Rughoo. All the trees are motionless, the beasts and

(a) Through the funeral fire.

birds are wrapped (in silence), and the face of nature is overspread with nocturnal darkness. Evening has receded by slow degrees, and the constellations, and this field of stars, resplendantly shine as though the sky were covered with eyes. The bright moon, expeller of the darkness of the world, is risen, by its light rejoicing the mind of animated nature; and all the nocturnal wanderers, the Y*u*ksh*a*s, the Raksh*u*ses, and the terrific carnivorous animals are prowling hither and thither." Having said this, the great and illustrious sage ceased; and all the sages exclaiming, Excellent! excellent! poured forth their plaudits, (saying) "This family of the K*oo*sh*i*k*a*s, is great, and always eminent in virtue. The great personages of the race of K*oo*sha resemble Br*u*hm*a*, and thou, O V*i*shwa-m*i*tr*a*, art peculiarly eminent in renown. Among rivers is Koush*i*kee chief, the glory of thy race." Applauded by these joyful and honourable sages, the fortunate son of K*oo*sh*i*k*a* retired to repose, like the radiant, descending king of day. Ram*a* also, with the descendant of S*oo*m*i*tra, somewhat astonished, bowing to the chief of sages, retired to rest.

Having spent the latter part of the night with the great sages, on the banks of the Shon*a*, at break of day V*i*shwa-m*i*tr*a* said, "O Ram*a*, the morning dawns. The first acts of devotion now commence; peace be to thee, Rise, rise, prepare for thy journey." Having heard this, Ram*a*, performing his morning devotions, prepared for his journey, saying, "O brahman, by what means shall we cross this river Shon*a*, of limpid (yet) unfathomable water, adorned with delightful banks." Addressed by Ram*a*, V*i*shwa-m*i*tr*a* replied, "By this path pointed out by me, by which the great sages pass over. (*a*) Having proceeded far, half the day being now spent, they beheld Jahn*u*vee, the chief of rivers, frequented by sages. Beholding that sacred stream, the resort of ducks and cranes, all the sages, with Ragh*u*v*a*, where filled with pleasure. Then all united in preparing a bower on its banks; after which, having bathed according to the ordinance, and propitiated their ancestors

(*a*) Whether this was a ford in any shallow part of the river, or whether these sages passed over by a perpetual miracle, the p*u*nd*i*ts are unable to decide.

and the gods, they offered the burnt-sacrifice, and partook of the ambrosial oblations; and all then, with pleased mind, sat down on the delightful banks of Jahnuvee. Then they, surrounding the great Vishwa-mitra on all sides, being placed according to the ordinance, the descendants of Rughoo also occupying their proper place, Rama, with mind highly delighted, said to Vishwa-mitra, "O divine one, I desire to hear how Gunga, the river with triple channel, traversing the three worlds, arrived at the sea, the lord of all the rivers." Requested by Rama. Vishwa-mitra, the great sage, began to relate the production and the increase of Gunga.

"O Rama, the great Himuvut, sovereign of mountains, the great storehouse of metallic substances, had two daughters, in beauty unparalleled throughout the world. The mother of these two, the daughter of Meroo, by name Mera, captivating, of slender waist, O Rama, was the beloved spouse of Himuvut; from her was born Gunga, the eldest daughter of Himuvut. Her second daughter, O Raghuva, was Ooma. After

this all the celestials desirous of performing their sacred rites, requested of *Himuvut*, the sovereign of mountains, his eldest daughter G*u*nga, the river with triple channel. For the sake of the three worlds, *Himuvut*, moved by religion, gave in marriage his daughter, the freely flowing G*u*nga, the purifier of the world. These solicitous for the benefit of the three worlds, having received G*u*nga, departed, gratified in the highest degree. The other daughter, of the mountain, O son of R*u*gh*oo*, remained a virgin: she, rich in devotion, continued in the practice of severe duties, and practised wonderful acts of mortification. This daughter *Oo*ma, devoted to severe austerities, and venerated by the world, did the chief of mountains give to the incomparable R*oo*dr*a*. These, O Ragh*uva*, are the two daughters of the king of mountains, venerated throughout the world, G*u*nga, the chief of rivers, and the goddess *Oo*ma. It will now be related to thee, O highly esteemed, O chief of beings, how the river flowing in three directions, the æreal traveller first descended from the sky. This daughter of

the king of mountains having ascended to the habitation of the celestials, became the pleasant river of the gods, the conveyance of water free from defilement.

Thus far the thirtieth Section, describing the origin of Gunga.

SECTION XXXI.

THE sage having finished his relation, the two heroes Ragh*u*v*a* and L*u*kshm*u*n*a*, pleased, replied to the chief of sages, "O brahman, these words spoken by thee, in the hearing and repeating of which consists virtue, I want greatly to hear again. Why was the goddess *Oo*ma a Br*u*hm*u*char*i*nee in her childhood? and how did she obtain in marriage the chief of gods, the great lord of all created beings? Why does the purifier of the world flow in three directions, O thou acquainted with virtue? How does G*u*nga, the chief of streams, flow forth in three directions, and to the performance of what sacred duties is she necessary throughout the three worlds? Kak*oo*tsth*a* having thus spoken, V*i*shwa-m*i*tr*a*, rich in meritorious deeds, related the whole of these particulars, in the midst of the sages:

"In ancient days the great devotee, the divine Shitikuntha, (*a*) being married, and having beheld the goddess, devoted himself to connubial enjoyment. An hundred years of the celestials were at once spent by this great god, the wise Shitikuntha, in the embraces of his spouse; but their embraces were fruitless, (*b*) O Rama, afflicter of enemies, nor was there any offspring to the great Roodra, the wise sovereign of the gods. All the celestials now assembled with the sire of all at their head. Approaching him, they bowing said, "Who will be able to endure the being about to be produced? (*c*) O lord of the gods, O great Deva, regarding the good of this world, be gracious to the suppliant celestials. O chief of the gods, the universe is not able to sustain thine energy. Possessed of Bruhma-austeri-

(*a*) The blue-throated, an appellation of Shiva.

(*b*) The reader will perceive that a literal translation is not attempted here. The gross indelicacy of this, and several other parts of the poem, is such as can scarcely be concealed by the freest translation, and the most guarded language.

(*c*) Roodra had intermitted his work of destruction in consequence of his nuptials.

ty, (*a*) engage with the goddess in mortification. For the sake of the different worlds desist from connubial enjoyment, and preserve the universe. Do not depopulate the universe." The great lord of all worlds, hearing the supplication of the gods, thus replied to them all, "O gods, I, with *Oo*ma, by my own power, will restrain my prolific energy; let the peace of the world be restored. My unparalleled energy already displayed who shall receive? Say, O most excellent celestials." Thus addressed the gods replied to him distinguished by the bull: "The prolific energy sent forth to day let the earth receive." Hearing this, the mighty lord of the gods poured forth his prolific energy covering the earth, together with the sea, and the forests. Then all the gods addressed H*oo*tash*una*: (*b*) "Accompanied by Vay*oo*, combine thyself with the R*oo*drean energy." This prolific principle,

(*a*) This is described as a complete abstraction of mind from every thing below, and fixing it entirely on the supreme. It is to be performed in vacuo, or where there is not the smallest motion of the air.

(*b*) *U*gn*i*, regent of fire.

pervaded by *Ugni*, formed the white mountain, (*a*) and a divine forest filled with the Sh*u*r*a*, (*b*) in brightness resembling the fire. In this forest was born the puissant Kart*i*keya, resplendant as *Ugni*. The gods then, together with the sages, adored *Oo*ma and Sh*i*v*a* with delighted mind.

The daughter of the mountain, filled with chagrin, O Ram*a*, her eyes red with rage, now poured forth her imprecations upon all the celestials: "Never may ye obtain offspring from your own spouses, seeing ye have debarred me, desirous of offspring, from nuptial enjoyment. May your wives be childless from this day." Having thus imprecated a curse upon all the gods, she also cursed the earth: "O earth, thou shalt not remain in one form, (*c*) thou shalt be the wife of many lords. (*d*) O stupid one, unwilling for me to have a son, the joy caused

(*a*) Probably the snowy ridge of mountains which divides India from Tartary.

(*b*) Saccharum S*a*r*a*. The whiteness of its downy blossoms occasioned this allusion.

(*c*) Viz. thy face shall be diversified by tillage, &c. &c.

(*d*) Viz. subject to many owners.

by a son shall never be experienced by thee, rendered vile by my curse." The chief of the celestials, (*a*) seeing all the gods afflicted, prepared for his departure to the region of the universe, governed by V*uroona*. (*b*) M*u*hadev*a* having arrived with the goddess, at the north side of the mountain, called H*i*m*u*v*u*t-pr*u*bh*u*v*a*, (*c*) entered on a course of sacred austerities. Thus has been fully related to thee, O Ram*a*, the story of the mountain-born goddess. Now, with L*u*kshm*u*n*a*, hear the origin of G*u*nga, and of the son, adored by the gods, a relation full of important meaning.

Whilst the god (*d*) was engaged in sacred austerities, the celestials with *I*ndr*a*, preceded by *U*gn*i*, went to Br*u*hma, desiring a leader. The celestials, attended by *I*ndr*a* and the sages, bowing, addressed the great sire of all, "O god, the leader, the destroyer of our enemies, formerly promised us by the divine one, is not yet born, and the divine parent S*u*rva, (*e*) residing on H*i*m*u*v*u*t, is,

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(*a*) Sh*i*v*a*. (*b*) The north quarter.
(*c*) Producing cold or snow.
(*d*) Kart*i*key*a*. (*e*) Sh*i*v*a*.

with *Ooma*, deeply engaged in sacred austerities. O thou acquainted with thy own decrees, thou art our great refuge; desirous of the good of the universe, make known to us what ought to be done." Having heard the supplication of the gods, the great parent of the universe, cheering them with gentle words, thus replied, "The sentence pronounced by the daughter of the mountain, that from your own spouses you shall never obtain offspring, is a sentence indubitably true and irrevocable. (Behold) the celestial *Gunga*, from whom a son, the general of the gods, the subduer of enemies, shall be produced by H*oo*tash*una*. The eldest daughter of the prince of mountains will acknowledge this son, and in a variety of ways he will be *Oo*ma's." All the gods, O Son of R*ug*h*oo*, having heard these words, highly pleased, bowed, and adored Pr*u*japu*ti*.

They all now, O Rama, going to Kilash*a*, studded with shining metals, appointed *Ug*n*i* to obtain a son, saying, "O H*oo*tash*una*, accomplish this divine work. O illustrious one, impregnate with thine energies the

flowing stream, the daughter of the mountain." Hootashuna, O Raghuva, acquiescing in their request, said to Gunga, "Receive my prolific energy." Hearing this, she assumed a beautiful form: and he, beholding her majestic beauty, flowed forth in every direction. Then, O son of Rughoo, the great purifier, pouring forth, on every side, his influence on the goddess, produced all the streams of Gunga. She then addressed him who precedes all the celestials, "O divine one, filled with inexpressible pain, I am unable to sustain thy influence; I am burning by this fire." He who consumes the oblations made to all the gods, replied to Gunga, "O sinless one, deposit this production, here, on the side of Himuvut." At the command of *Ugni*, Gunga, by means of her streams, expelled this most resplendant being; which, thrown by her on the side of the mountain, shone like glowing Jamboonuda.(a) This substance falling on the earth,

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(a) Jamboonuda is a fabled river, the waters of which convert its sand, or mud, to the bright gold used by the gods. This gold is called Jamboonuda.

produced gold, of unparalleled brightness; from it were also produced copper and black iron, while its baser part became zinc and lead. Fallen thus on the earth, from it were produced various kinds of metals. This production deposited upon the mountain, all (the trees) irradiated by its splendor, became a forest of gold. After this, Br*u*hma arriving in that country, pronounced, "The substance thus tinged by the illustrious birth, shall be Jat*a*-roop*a*." (*a*) From that time, O Ragh*u*v*a*, chief of men, gold, bright as the fire, has been called Jat*a*-roop*a*. Gold, pure, and possessing the splendor of fire, was (then) produced. Thus was K*oo*mar*a*, illustrious as the morning, in energy equalling the fire, produced from the side of G*u*nga.

The (gods), with *I*ndr*a* and the M*u*r*oo*ts, now delivered this son to the Kr*i*tt*i*kas, (*b* to be nourished by them. These having ascertained the favourable and propitious moment, gave him milk, and agreed that he

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(*a*) From j*u*n, birth, production, and roop*a*, beauty.

(*b*) Kritt*i*ka, and her attendants,

should be esteemed the son of them all. All the gods then decreed, "This son shall be known by the name Kart*i*key*a*, (*a*) throughout the three worlds. Hearing this declaration of the gods, the Kr*i*tt*i*kas having received him enveloped in the secundines, washed the infant resplendant as the sun. The gods, O Kak*oo*tsth*a*, beholding him purified with brightness, and resembling the fire, named him Sk*u*nd*a*, who had been received in the secundines, even Kartikey*a* of mighty arm, bright as the ardent flame.

The incomparable milk of the six Kritt*i*kas being formed, the six-headed one received the breast-produced food; after which the chief of beings, whose body eclipses that of Kam*a*-dev*a*, by his own prowess defeated the armies of the Dity*a*s. Then all the immortals assembling, with *U*gn*i* at their head, anointed this most illustrious one general of the armies of the gods. Thus, O Ram*a*, have I related to thee the enriching, virtue-inspiring story of G*u*ng*a*, and of the production of K*oo*mar*a*. O Kak*oo*tstha,

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(*a*) The descendant of Kr*i*ttika.

that inhabitant of the earth who is devoted to Kart*i*key*a*, shall, venerable with age and blessed with a numerous progeny, obtain the celestial mansions of Sk*u*nd*a*

Thus far the thirty-first Section, describing the production of K*oo*mar*a*.

SECTION XXXII.

THE son of Kooshika having, in mellifluous accents, related these things to Rama, again addressed the descendant of Kakootstha: Formerly, O hero, there was a king of Uyodhya named Sugura, the sovereign of men, virtuous, desirous of children, but childless. O Rama, the daughter of Vidurbha-keshinee, virtuous, attached to truth, was his chief consort, and the daughter of Urishtanemi, Soomuti, unequalled in beauty, his second spouse. With these two consorts, the great king, going to Himuvut, engaged in sacred austerities on the mountain in whose sacred stream Bhrigoo constantly bathed. A hundred years being completed, the sage Bhrigoo clothed with truth, rendered propitious by his austerities, granted him this blessing: "O sinless one,

thou shalt obtain a most numerous progeny; thy fame, O chief of men, will be unparalleled in the universe. From one of thy consorts, O Sire, shall spring the founder of thy race, and from the other sixty thousand sons."

The queens pleased, approached the chief of men who was thus speaking, and with hands respectfully joined, asked, "O Brahman, whose shall be the one son, and who shall produce the multitude? We, O Brahman, desire to hear. May thy words be verified." Hearing their request, the most virtuous Bhrigoo replied in these admirable words: "Freely say, which of these favours ye desire, whether the one, founder of the family, or the multitude of valiant, renowned, and energetic sons." O Rama, son of Rughoo, Keshinee, hearing the words of the the sage, in the presence of the king accepted the one son, the founder of the family: and Soomuti, sister of Soopurna, (a) accepted the sixty thousand sons, active

(a) Guroora.

and renowned. The king, O son of *Ru-ghoo*, having respectfully circumambulated the sage, bowing the head, returned with his spouses to his own city.

After some time had elapsed, his eldest spouse Keshinee bore to *Sugura* a son named *Usumunja*; and *Soomuti*, O chief of men brought forth a gourd, (*a*) from which, on its being opened, came forth sixty thousand sons. These, carefully brought up by their nurses, in jars filled with clarified butter, in process of time attained the state of youth; (*b*) and, after a long period, the sixty thousand sons of *Sugura*, possessed of youth and beauty, became men. The eldest son, the offspring of *Sugura*, O son of *Rughoo*, chief of men, seizing children would throw them into the waters of the *Suruyoo*, and sport himself with their drowning pangs. This evil person, the distressor of good men, de-

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(*a*) Cucurbita lagenaria.

(*b*) The Hindoos call a child Bala till it attains the age of fifteen years old. From the sixteenth year to the fiftieth, *Youvuna*, or a state of youth, is supposed to continue. Each of these has several subdivisions, and in certain cases the period admits of variation, as appears to have been the case here.

voted to the injury of the citizens, was by his father expelled from the city. The son of this *Usumunja*, the heroic *Ungshooman*, in conversation courteous and affectionate, was esteemed by all. After a long time, O chief of men, *Sugura* formed the steady resolve, "I will perform a sacrifice." Versed in the Ved*a*, the king, attended by his instructors, having determined the things relating to the sacrificial work, began to prepare the sacrifice.

Hearing the words of V*i*shwa-m*i*tr*a*, the son of R*u*gh*oo*, highly gratified, in the midst of the story addressed the sage, bright as the ardent flame, "Peace be to thee; I desire, O brahman, to hear this story at large; how my predecessors performed the sacrifice." Hearing his words, V*i*shwa-m*i*tr*a* smiling, pleasantly replied to Ram*a*: "Attend then, O Ram*a*, to the story of S*u*gur*a* repeated at full length." Where the great mountain H*i*m*u*v*u*t, the happy father-in-law of Sh*u*nk*u*r*a*, and the mountain B*i*ndhy*a* overlooking the country around, proudly vie with each other, there was the sacrifice of the great S*u*gur*a* performed. That track of

land, sacred and renowned, is the habitation of Rakshuses. At the command of *Sugura*, the hero *Ungshooman*, O *Rama*, eminent in archery, a mighty charioteer, was the attendant (of the horse.) (*a*) While the king was performing the sacrifice, a serpent, assuming the form of *Ununta*, rose from the earth, and seized the sacrificial horse. The sacrificial victim being stolen, all the priests, O son of *Rughoo*, going to the king said, "Thy consecrated horse has been stolen by some one in the form of a serpent. Kill the thief, and bring back the sacred horse. This interruption in the sacrifice portends evil to us all. Take those steps, O king, which may lead to the completion of the sacrifice." Having heard the advice of his instructors, the king, calling his sixty thousand sons into the assembly, said, "I perceive that the Rakshuses have not been to this great sacrifice. A sacrifice of the Nagas is now performing by the sages, and some god, in the form of a serpent, has stolen the de-

(*a*) The horse intended for the sacrifice.

voted horse. Whoever he be, who, at the time of the Deeksha, has been the cause of this afflictive circumstance, this unhappy event, whether he be gone to Patala, or whether he remain in the waters, kill him, O sons, and bring back my victim. May success attend you, O my sons. At my command traverse the sea-girt earth, digging with mighty labour till you obtain a sight of the horse; each one, piercing the earth to the depth of a *yojuna*, go ye in search of him who stole the sacred horse. Being consecrated by the Deeksha, I, with my grandson and my teachers, will remain with the sacrifice unfinished, till I again behold my devoted horse."

Thus instructed by their father *Sugura*, they in obedience to him, went with cheerful mind, O Rama, to the bottom of the earth. The strong ones, having gone over the earth, without obtaining a sight of the horse, each of these mighty men pierced the earth to the depth of a *yojuna* with their mighty arm, the stroke of which resembled a thunder-bolt. Pierced by Kood-

dal*as*, (*a*) by P*u*righ*as*, (*b*) by Shool*as*, (*c*) by M*oo*sh*u*l*as* (*d*) and Sh*u*ktis, (*e*) the earth cried out as in dark distress. Then arose, O Ragh*u*v*a*, a dreadful cry of the serpents, the *U*s*oo*r*as*, the Raksh*u*ses, and other creatures, as of beings suffering death. These angry youths, O son of R*u*gh*oo*, dug the earth even to Patal*a*, to the extent of sixty thousand yoj*u*n*as*. Thus, O prince, the sons of the sovereign of men traversed J*u*m-b*oo*-dweep*a*, inclosed with mountains, digging wherever they came. The gods now, with the G*u*ndh*u*rv*as* and the great serpents, struck with astonishment, went all of them to Br*u*hma, and bowing even to the foot of the great spirit, they, full of terror, with dejected countenance, addressed him thus: "O Dev*a*, O divine one, the whole earth, covered with mountains and woods, with rivers and continents, the sons of S*u*g*u*r*a* are now digging up. By these digging

(*a*) The Indian spade, formed like a hoe with a short handle.
(*b*) An instrument said to be formed like an ox's yoke.
(*c*) A dart, or spear. (*d*) A club or crow.
(*e*) A weapon, now unknown.

O Bru*h*ma, the mightiest beings are killed. 'This is the stealer of our consecrated victims; by this (fellow) our horse was taken away': thus saying, these sons of S*ugu*ra destroy all creatures. O most powerful! having heard this, it becomes thee to interpose, before these horse-seekers destroy all thy creatures, endued with life.

Thus far the thirty-second Section, describing the digging of the earth.

SECTION XXXIII.

HEARING the words of the gods, the divine Bru*h*ma replied to these affrighted ones, stupified with the Y*u*m*a*-like power of these youths: "The wise Vas*oo*-dev*a*, the great Madh*uva*, who claims the earth for his spouse, that divine one, residing in the form of K*u*p*i*la, supports the earth. By the fire of his wrath, he will destroy the sons of the king. This piercing of the earth must, I suppose, be perceived by him, and he (will effect) the destruction of the long-sighted sons of S*u*g*u*r*a*." The thirty three gods, (*a*) enemy-subduing, having heard the words of Bru*h*ma, returned home full of joy. The

(*a*) The eight V*usoos*, the eleven R*oo*dr*as*, the twelve Ad*i*ty*as*, and *U*shw*i*nee, and K*oo*mar*a*.

sons of *Sugura*, highly renowned, thus digging the earth, a sound was produced resembling that of conflicting elements. Having encompassed and penetrated the whole earth, the sons of *Sugura*, returning to their father, said, "The whole earth has been traversed by us; and all the powerful gods, the Danuvas, the Rukshuses, the Pishachas, the serpents, and hydras, are killed; (*a*) but we have not seen thy horse, nor the thief. What shall we do? Success be to thee: be pleased to determine what more is proper." The virtuous king, having heard the words of his sons, O son of *Rughoo*, angrily replied, "Again commence digging. Having penetrated the earth and found the stealer of the horse; having accomplished your intention, return again." Attentive to the words of their father, the great *Sugura*, the sixty thousand descended to Patala, and there renewed their digging. There, O chief of men, they saw the elephant of that quarter of the globe, in size resembling a mountain,

(*a*) This seems to have been spoken by these youths in the warmth of their imagination.

with distorted eyes, supporting with his head this earth with its mountains and forests, covered with various countries, and adorned with numerous cities. When, for the sake of rest, O Kak*oo*tsth*a*, the great elephant, through distress, refreshes himself by moving his head, an earthquake is produced. Having respectfully circumambulated this mighty elephant, guardian of the quarter, they, O Ram*a*, praising him, penetrated into Patal*a*. After they had thus penetrated the east quarter, they opened their way to the south. Here they saw that great elephant M*u*ha-p*u*dm*a*, equal to a huge mountain, sustaining the earth with his head. Beholding him, they were filled with surprize, and after the usual circumambulation, the sixty thousand sons of the great S*u*g*u*r*a* perforated the west quarter. In this these mighty ones saw the elephant Soum*u*n*u*s*a*, of equal size. Having respectfully saluted him, and enquired respecting his health, these valiant ones digging, arrived at the north. In this quarter, O chief of R*u*gh*oo*, they saw the snow-white elephant

Bh*u*dr*a*, supporting this earth with his beautiful body. Circumambulating him they again penetrated the earth, and proceeded north-east to that renowned quarter, all the sons of S*ugu*ra, through anger, pierced the earth again. There all those magnanimous ones, terrible in swiftness, and of mighty prowess, saw K*u*p*i*l*a*, Vas*oo*-dev*a* the eternal, (*a*) and near him the horse feeding. Filled, O son of R*u*gh*oo*, with unparalleled joy, they all, knowing him to be the stealer of the horse, with eyes starting with rage, seizing their spades, and their lan*gula*s, and even trees, and stones, ran towards him full of wrath, calling out, "Stop, stop, thou art the stealer of our sacrificial horse; thou stupid one, know that we who have found thee, are the sons of S*ugura*." Hearing these words, O son of R*u*gh*oo*, K*u*p*i*l*a* filled with excessive anger, uttered from his nostrils a loud sound, and instantly, O Kak*oo*tsth*a*, by K*u*p*i*l*a* of immeasureable pow-

(*a*) The Hind*oo*s say that K*u*p*i*l*a*, or Vas*oo*-dev*a*, is an incarnation of V*i*shn*oo*, whom they describe as having been thus partially incarnate twenty four times.

er, were all the sons of *Sugura* turned to a heap of ashes.

Thus far the thirty-third Section, describing the interview with *Kupila*.

SECTION XXXIV.

O SON of R*ughoo*, S*ugura*, perceiving that his sons had been absent a long time, thus addressed his grandson, illustrious by his own might, "Thou art a hero, possessed of science, in prowess equal to thy predecessors. Search out the fate of thy paternal relatives, and the person by whom the horse was stolen, that we may avenge ourselves on these subterraneous beings, powerful and great. Take thy scymeter and bow, O beloved one, and finding out thy deceased paternal relatives, destroy my adversary. The proposed end, being thus accomplished, return. Bring me happily through this sacrifice."

Thus particularly addressed by the great S*ugura*, *U*ngsh*oo*man, swift and powerful, taking his bow and scymeter, departed.

Urged by the king, the chief of men traversed the subterraneous road dug by his great ancestors. There the mighty one saw the elephant of the quarter, adored by the gods, the D*anuvas* and R*ukshuses*, the P*ishachas*, the birds and the serpents. Having circumambulated him, and asked concerning his welfare, *U*ngsh*oo*man enquired for his paternal relatives, and the stealer of the sacred victim. The mighty elephant of the quarter, hearing, replied, "O son of *U*s*umunja*, thou wilt accomplish thine intention, and speedily return with the horse." Having heard this, he with due respect enquired in regular succession of all the elephants of the quarters. Honoured by all these guardians of the eight sides of the earth, acquainted with speech, and eminent in eloquence, he was told, "Thou wilt return with the horse." Upon this encouraging declaration he swiftly went to the place where lay his paternal relatives, the sons of S*ugura*, reduced to a heap of ashes. (At this sight) the son of *U*s*umunja* overwhelmed with sorrow on account of their death, cried out with excess of grief. In this state of

grief, the chief of men beheld, grazing near, the sacrificial horse. The illustrious one, desirous of performing the funeral obsequies of these sons of the king, looked around for some receptacle of water but in vain. Extending his eager view, he saw, O Rama, the sovereign of birds, the uncle of his paternal relatives, Soopurna, in size resembling a mountain. Vinuteya, of mighty prowess addressed him thus: "Grieve not, O chief of men, this slaughter is approved by the universe. These great ones were reduced to ashes by Kupila of unmeasurable might. It is not proper for thee, O wise one, to pour common water upon these ashes. Gunga, O chief of men, is the eldest daughter of Himuvut. With her sacred stream, O valiant one, perform the funeral ceremonies for thine ancestors. If the purifier of the world flow on them, reduced to a heap of ashes, these ashes being wetted by Gunga, the illuminator of the world, the sixty thousand sons of thy grandfather will be received into heaven. May success attend thee: bring Gunga to the earth from the residence of the gods. If thou art able,

O chief of men, possessor of the ample share, let the descent of Gunga be accomplished by thee. Take the horse and go forth. It is thine, O hero, for to complete the great paternal sacrifice."

Having heard these words of Soopurna, Ungshooman, the heroic, speedily seizing the horse, returned. Then, O son of Rughoo, being come to the king, who was still performing the initiatory ceremonies, he related to him the whole affair, and the advice of Soopurna. After hearing the terror-inspiring relation of Ungshooman, the king finished the sacrifice, in exact conformity to the tenor and spirit of the ordinance: having finished his sacrifice, the sovereign of the earth returned to his palace. The king, however, was unable to devise any way for the descent of Gunga from heaven: after a long time, unable to fix upon any method, he departed to heaven, having reigned thirty thousand years.

Sugura having, O Rama, paid the debt of nature, the people chose Ungshooman, the pious, for their sovereign. Ungshooman, O son of Rughoo, was a very great monarch.

His son was called Dwileepa. Having placed him on the throne, he, O Raghuva, retiring to the pleasant top of mount Himuvut, performed the most severe austerities. This excellent sovereign of men, illustrious as the immortals, was exceedingly desirous of the descent of Gunga; but not obtaining his wish, the renowned monarch, rich in sacred austerities, departed to heaven, after having abode in the forest sacred to austerities thirty-two thousand years. Dwileepa, the highly energetic, being made acquainted with the slaughter of his paternal great uncles, was overwhelmed with grief; but was still unable to fix upon a way of deliverance. "How shall I accomplish the descent of Gunga? How shall I perform the funeral ablutions of these relatives? How shall I deliver them?" In such cogitations was his mind constantly engaged. While these ideas filled the mind of the king, thoroughly acquainted with sacred duties, there was born to him a most virtuous son, called Bhugee-rutha. The illustrious king Dwileepa performed many sacrifices, and governed the kingdom for thirty thousand

years! but, O chief of men, no way of obtaining the deliverance of his ancestors appearing, he, by a disease, discharged the debt of nature. Having installed his own son Bh*u*gee-r*u*tha in the kingdom, the lord of men departed to the paradise of *Indra*, through the merits of his own virtuous deeds.

The pious, the royal sage, Bh*u*gee-r*u*th*a*, O son of R*u*gh*oo*, was childless. Desirous of offspring, yet childless, the great monarch entrusted the kingdom to the care of his counsellors, and having his heart set on obtaining the descent of G*u*nga, engaged in a long course of sacred austerities upon the mountain Gok*u*rn*a*. With hands erected, he, O son of R*u*ghoo, surrounded in the hot season with five fires, (*a*) according to the prescribed ordinance; in the cold season lying in water, and in the rainy season exposed to the descending clouds, feeding on fallen leaves, with his mind restrained, and his sensual feelings subdued, this vali-

(*a*) One towards each of the cardinal points, and the sun over his head, towards which he was constantly looking.

ant and great king, continued a thousand years in the practice of the most severe austerities. The magnanimous monarch of mighty arm, having finished this period, the divine Bruhma, the lord of creatures, the supreme governor, was highly pleased; and, with the gods, going near to the great Bhugee-rutha, employed in sacred austerities, he said, "O king Bhugee-rutha, sovereign of men, completely won by austerities, I am propitious. O performer of sacred vows, ask a blessing." The mighty, the illustrious Bhugee-rutha, with hands respectfully joined, replied to the sire of all, "O divine one, if thou art pleased with me, if the fruit of my austerities may be granted, let all the sons of Sugura obtain water for their funeral rites. The ashes of the great ones being wetted by the water of Gunga, let all my ancestors ascend to the eternal heaven. (a) Let a child, O divine one, be granted to us, that our family become not extinct. O god, let this great blessing be granted to the family of Ikshwakoo." The

(a) The heaven from which there can be no fall.

venerable sire of all replied to the king thus requesting, in the sweetest and most pleasing accents: "Bh*u*gee-r*u*th*a*, thou mighty charioteer, be this great wish of thine heart accomplished. Let prosperity attend thee, thou increaser of the family of *Ikshwakoo*. Engage H*ura*, O King, to receive (in her descent,) G*u*nga, the eldest daughter of the mountain H*i*m*u*v*u*t. The earth, O king, cannot sustain the descent of G*u*nga, nor beside Shoolee (*a*) do I behold any one, O king, able to receive her. The creator, having thus replied to the king, and spoken to G*u*nga, returned to heaven with the M*u*roots and all the gods.

Thus far the thirty-fourth Section; describing the gift of the blessing to Bh*u*geer*u*th*a*.

(*a*) Sh*i*v*a*, from Shool*a*, the spear which he held.

SECTION XXXV.

PRUJA-PUTI being gone, Bhugee-rutha, O Rama, with uplifted arm, without support, without a helper, immoveable as a dry tree, and feeding on air, remained day and night on the tip of his great toe, upon the afflicted earth. A full year having now elapsed, the husband of Ooma, and the lord of animals, who is reverenced by all worlds, said to the king, "I am propitious to thee, O chief of men; I will accomplish thy utmost desire." To him the sovereign replied, "O Hura, receive Gunga." Bhurga, (a) thus addressed, replied, "I will perform thy desire; I will receive her on my head, the daughter of the

(a) Shiva

mountain." Muheshwura, then, mounting on the summit of Himuvut, addressed Gunga, the river flowing in the æther, saying, "Descend O Gunga." The eldest daughter of Himuvut, adored by the universe, having heard the words of the lord of Ooma, was filled with anger, and assuming, O Rama, a form of amazing size, with insupportable celerity, fell from the air upon the auspicious head of Shiva. The goddess Gunga, irresistable, thought within herself, "I will bear down Shunkura with my stream, and enter Patala." The divine Hura, the three-eyed god was aware of her proud resolution, and being angry, determined to prevent her design. The purifier, fallen upon the sacred head of Roodra, was detained, O Rama, in the recesses of the orb of his Juta, resembling Himuvut, and was unable, by the greatest efforts to descend to the earth. From the borders of the orb of his Juta, the goddess could not obtain regress, but wandered there for many series of years. Thus situated, Bhugeerutha beheld her wandering there, and again engaged in severe austerities. With these austerities, O son

of R*u*gh*oo*, H*u*r*a* being greatly pleased, discharged G*u*nga towards the lake V*i*nd*oo*. In her flowing forth seven streams were produced. Three of these streams, (*a*) beautiful, filled with water conveying happiness, Hlad*i*nee, (*b*) Pav*u*nee, (*c*) and N*u*l*i*nee, (*d*) directed their course eastward; while S*oo*chukshoo, (*e*) Seet*a*, (*f*) and S*i*ndh*oo*, (*g*) three pellucid mighty rivers flowed to the west. The seventh of these streams followed king Bh*u*geer*u*th*a*. The royal sage, the illustrious Bh*u*gee-r*u*th*a*, seated on a resplendant car, led the way, while G*u*ng*a* followed. Pouring down from the sky upon the head of Sh*u*nk*u*r*a*, and afterwards upon the earth, her streams rolled along with a shrill sound. The earth was willingly chosen by the fallen fishes, the turtles, the por-

(*a*) Literally, "three G*u*ngas." Wherever a part of G*u*nga flows, it is dignified with her name: thus the Hind*oo*s say the G*u*nga of Pr*u*yag*a*, &c.

(*b*) The giver of joy.

(*c*) The purifier.

(*d*) Abounding with water.

(*e*) Beautiful eyed.

(*f*) White.

(*g*) Probably the Indus.

poises, and the birds. The royal sages, the G*u*ndh*u*rv*a*s, the Y*u*ksh*a*s, and the S*i*ddh*a*s beheld her falling from the æther to the earth; yea the gods, immeasurable in power, filled with surprize, came thither with chariots resembling a city, horses, and elephants, and litters, desirous of seeing the wonderful and unparalleled descent of G*u*nga into the world. Irradiated by the descending gods, and the splendor of their ornaments, the cloudless atmosphere shone with the splendor of an hundred suns, while by the uneasy porpoises, the serpents, and the fishes, the air was coruscated as with lightnings. Through the white foam of the waters, spreading in a thousand directions, and the flights of water fowl, the atmosphere appeared filled with autumnal clouds. The water, pure from defilement, falling from the head of Sh*u*nk*u*r*a*, and thence to the earth, ran in some places with a rapid stream, in others in a tortuous current; here widely spreading, there descending into caverns, and again spouting upward; in some places it moved slowly, stream uniting with stream; while repelled in others, it rose upwards,

and again fell to the earth. Knowing its purity, the sages, the G*u*ndh*u*rv*a*s, and the inhabitants of the earth, touched the water, fallen from the body of Bh*u*v*a*. (*a*) Those who, through a curse, had fallen from heaven to earth, having performed ablution in this stream, became free from sin. Cleansed from sin by this water, and restored to happiness, they entered the sky, and returned again to heaven. By this illustrious stream was the world rejoiced; and by performing ablution in G*u*ng*a*, became free from impurity.

The royal sage Bh*u*gee-r*u*th*a*, full of energy, went before, seated on his resplendant car, while G*u*nga followed after. The gods, O Ram*a*, with the sages, the Dity*a*s, the Dan*u*v*a*s, the Raksh*u*ses, the chief G*u*ndh*u*rv*a*s, and Y*u*ksh*a*s, with the K*i*nn*u*r*a*s, the chief serpents, and all the *U*ps*u*r*a*s, together with the aquatic animals, following the chariot of Bh*u*gee-r*u*th*a*, attended G*u*ng*a*. Whither king Bh*u*gee-r*u*th*a* went, thither went

(*a*) Shiv*a*, the existant.

the renowned G*u*ng*a*, the chief of streams, the destroyer of all sin.

After this, G*u*nga in her course inundated the sacrificial ground of the great J*u*hn*oo*, of astonishing deeds, who was then offering sacrifice. J*u*hn*oo*, O Ragh*uva*, perceiving her pride, enraged, drank up the whole of the water of G*u*ng*a*: a most astonishiag deed! At this the gods, the G*u*ndh*u*rv*a*s, and the sages, exceedingly surprized, adored the great J*u*hn*oo*, the most excellent of men, and named G*u*nga the daughter of this great sage. The illustrious chief of men, pleased, discharged G*u*nga from his ears. Having liberated her, he, recognizing the great Bh*u*gee-r*u*th*a*, the chief of kings, then present, duly honoured him, and returned to the place of sacrifice. From this deed G*u*nga, the daughter of J*u*hn*oo*, obtain the name Jahn*u*vee.

G*u*nga now went forward again, following the chariot of Bh*u*gee-r*u*th*a*. Having reached the sea, the chief of streams proceeded to Patal*a*, to accomplish the work of Bh*u*gee-r*u*th*a*. The wise and royal sage, having with great labour conducted G*u*nga thither,

there beheld his ancestors, reduced to ashes. Then, O chief of R*u*ghoo's race, that heap of ashes, bathed by the excellent waters of G*u*nga, and purified from sin, the sons of the king obtained heaven. Having arrived at the sea, the king, followed by G*u*nga, entered the subterraneous regions, where lay the sacred ashes. After these, O Ram*a*, had been laved by the water of G*u*ng*a*, Br*u*hma, the lord of all, thus addressed the king: "O chief of men, thy predecessors, the sixty thousand sons of the great S*u*gur*a*, are all delivered by thee: and the great and perennial receptacle of water, called by S*u*gur*a*'s name, shall henceforth be universally known by the appellation of Sag*u*r*a*. (*a*) As long, O king, as the waters of the sea continue in the earth, so long shall the sons of S*u*gur*a* remain in heaven, in all the splendor of gods. This G*u*nga, O king, shall be thy eldest daughter, known throughout the three worlds (by the name) Bhagee-r*u*thee; and because she passed through the earth,

(*a*) Sag*u*r*a* is one of the most common names for the sea which the Hindoos have.

the chief of rivers shall be called G*u*nga (*b*) throughout the universe. (She shall also be) called Trip*u*th*a*ga on account of her proceeding forward in three different directions, watering the three worlds. Thus is she named by the gods and sages: she is called G*u*nga, O sovereign of the Vashy*as*, on account of her flowing through Gang; (*b*) and her third name, O thou observer of vows, is Bhagee-r*u*thee. O accomplished one, through affection to thee, and regard to me, these names will remain: as long as G*u*nga, the great river, shall remain in the world, so long shall thy deathless fame live throughout the universe. O lord of men, O king, perform here the funeral rites of all thine ancestors. Relinquish thy vows, (*c*) O king. This devout wish of theirs was not obtained by thine ancestors highly renowned, chief among the pious; not by *U*ngshooman, unparalleled in the universe, so

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(*a*) From the root G*u*m, signifying motion.

(*b*) The Earth.

(*c*) The end of thy vows is accomplished, therefore now relinquish thy vows of being an ascetic.

earnestly desiring the descent of Gunga, O beloved one, was this object of desire obtained. Nor, O possessor of prosperity, O sinless one, could she be (obtained) by thine illustrious father Dwileepa, the Rajurshi eminently accomplished, whose energy was equal to that of a Muhurshi, (a) and who, established in all the virtues of the Kshutras, in sacred austerities equalled myself. This great design has been fully accomplished by thee, O chief of men; thy fame, the blessing so much desired, will spread throughout the world. O subduer of enemies, this descent of Gunga has been effected by thee. This Gunga is the great abode of virtue: by this deed thou art become possessed of the divinity itself. In this stream constantly bathe thyself. O chief of men; purified, O most excellent of mortals, be a partaker of the fruit of holiness; perform the funeral ceremonies of all thy ancestors. May blessings attend thee, O chief of men: I return to heaven." The

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(a) See note, page 64.

renowned one, the sovereign of the gods, the sire of the universe, having thus spoken, returned to heaven.

King Bh*u*gee-r*u*th*a*, the royal sage, having performed the funeral ceremonies of the descendants of S*u*g*u*r*a*, in proper order of succession, according to the ordinance; the renowned one, having also, O chief of men, performed the customary ceremonies, and purified himself, returned to his own city, where he governed the kingdom. Having (again), O Ragh*u*v*a*, possessed of abundant wealth, obtained their king, his people rejoiced; their sorrow was completely removed; they increased in wealth and prosperity, and were freed from disease.

Thus, O Ram*a*, has the story of G*u*nga been related at large by me. May prosperity attend thee; may every good be thine. The evening is fast receding. He who causes this relation, securing wealth, fame, longevity, posterity, and heaven, to be heard among the brahmans, the Ksh*u*tr*i*y*a*s, or the other tribes of men, his ancestors rejoice, and to him are the gods propitious: and he who hears this admirable story of the descent of

G*u*nga, ensuring long life, shall obtain, O Kak*oo*tsth*a*, all the wishes of his heart. All his sins shall be destroyed, and his life and fame be abundantly prolonged.

End of the thirty-fifth Section, describing the descent of G*u*nga.

SECTION XXXVI.

HAVING heard the words of V*i*shwa-m*i*tr*a*, Ragh*u*v*a* with L*u*kshm*u*n*a*, full of astonishment, thus replied, "O brahman, most astonishing is this admirable story related by thee, of the sacred descent of G*u*nga and the filling of the sea with water. (*a*) To me, revolving in mind these thy words, O thou eminent in sacred austerities, this night has appeared but an instant. By me and Soum*i*tr*i* has this whole night been spent in reflecting on the excellent words of V*i*shwa-m*i*tr*a*." The clear dawn of the morning now appearing, Rag-

(*a*) The sea, though dug before the descent of G*u*nga, is by the H*i*nd*oo*s supposed to have been empty of water.

h*uva*, the subduer of enemies, again said to V*i*shwa-m*i*tr*a*, rich in sacred austerities, who had already performed his morning devotions, "This divine night has passed in conversation wonderful to be heard; let us cross the chief of streams, the pure river Tr*i*p*u*th*a*-ga. This boat, the gentle conveyance of the sages employed in holy deeds, the sages knowing thee, the divine one, to be here, have speedily brought." Hearing these words of the great Ragh*uva*, the son of K*oo*sh*i*k*a* caused the company of sages to be wafted over.

Arrived on the north side, the chief of sages beheld there the ascetics incessantly devoted to the fulfilment of their sacred vows, and paying them the customary honours, departed with Ragh*uva* to the pleasant city of V*i*shal*a*, resembling the divine abode of the gods. Arrived at the city, built by V*i*shal*a*, Ram*a*, profound in understanding, with hands respectfully joined, addressed V*i*shwa-m*i*tr*a*: "O great sage, what royal and august family is there in V*i*shal*a*? I desire to hear; prosperity attend thee; (in hearing these things) I feel

high enjoyment." At these words of Rama, the chief of sages began to relate the ancient affairs of V*i*shal*a* (saying) "Attend, O Ram*a*, to me relating the admirable story of Sh*u*kr*a*. O Ragh*u*v*a*, hear the things which formerly happened in this country:

"Formerly, O Ram*a*, in the S*u*ty*a* Y*oo*g*a*, the mighty sons of D*i*t*i*, and those of *U*d*i*t*i*, prosperous, puissant, and truly virtuous, sons of the great K*u*shy*u*p*a*, and respectively the children of sisters, who were wives of the same husband, these brethren, mutually eager for supremacy, haughtily contemned each other. Upon this, O chief of men, a thought arose in the minds of these great ones, How may we become immortal, incorruptible, and free from disease? Thus reflecting, they formed a resolution, 'Bringing a variety of medicines, and throwing them here and there, we all will unitedly churn the sea Ksheerod*a*. (*a*) The quintessence which will be produced we will then drink. Thus shall we become immortal, incorruptible, free from disease, pos-

(*a*) The ocean of milk.

sessed of vigour and might, and be clothed in refulgence and glory.'

"Having thus determined, making M*un*-d*ura* the churning staff, and Vas*ooki* the agitating rope, they churned the sea, the residence of V*uroona*, for a thousand years, the heads of the serpent, the agitating rope, meanwhile biting the rock vomited dreadful poison. By this was produced a fiery and most poisonous venom, which inflamed the whole world, together with the gods, the infernals, and men. Seeking an asylum, the gods repaired to the great deity Sh*unku-ra*, the lord of beasts, even to R*oodra*; and crying 'Save! save!' stood before him. The divine one, the sovereign of the gods, the lord of all, thus addressed by the gods, rendered himself visible. H*uri* also, possessor of the conch and the dicus, appeared there, and smiling, thus addressed R*oodra*, lord of the trident: (*a*) 'O Chief of gods, whatever is first produced in this sea, now

(*a*) "Trident." Trisool*a* or threeforked weapon. This is part of the insignia by which Shiv*a* is often described.

churned by the gods, belongs to thee; for thou art the first born among the gods. O chief one, receive the first tribute placed here; receive this venom.' Having said this, the lord of the celestials disappeared. At these words of Sharngin, Huri, beholding the terror of the gods, received the dreadful poison, as though it had been *Umrita*. The sovereign of the gods, the divine Hura, having dismissed the celestials, departed.

" After this, O son of Rughoo, the gods, and the *Usooras* churned again, and the churning staff, the mighty mountain, penetrated even to Patala. Upon this the gods, with the Gundhurvas, praised (*a*) the destroyer of Mudhoo: " Thou art the asylum of all creatures, the peculiar asylum of the celestial tribes: preserve us, O thou of mighty arm. Thou alone art able to raise up the mountain." Hearing this, Hrishee-

(*a*) This is exactly in the Hindoo mode: whenever a person of this nation wishes to obtain a favour, if he be permitted, he will begin by egregiously flattering the person on whom he hopes to prevail.

kesha (*a*) assumed the form of a tortoise, and receiving the mountain on his back, the divine H*uri* (*b*) lay down in the sea; Kesh*uva*, (*c*) the spirit of the universe, with his hand taking hold of the peak of the mountain P*ooroo*shott*uma* (*d*) now churned the sea, standing in the midst of the gods. In a thousand years' churning arose, with his staff and K*u*m*u*nd*uloo* the sacred personage Dh*u*nn*u*nt*uri*, filled with the science of medicine. Afterwards were produced the resplendent *U*ps*uras*. Produced by the churning in the waters [*U*ps*oo*], and from (*e*) R*usa*, these beautiful damsels were called *U*ps*uras*. Six hundred millions, O

(*a*) A name of Vishn*oo*. From Hrisheek*a* and Eesh*a*. Hrisheek*a* is a term used to denote the ten organs of the body, five of action and five of perception; among the latter of which is reckoned the mind. Eesh*a* denotes lord or governor.

(*b*) H*uri*, another name of Vishn*oo*.

(*c*) Kesh*uva*, another name of Vishn*oo*; which name, according to the pundits, is composed of k*a*, Br*u*mh*a*; eesh*a*, Shiv*a*, and v*a*, Vishn*oo*.

(*d*) Another name of Vishn*oo*, composed of P*ooroo*sh*a* a male, and *Oottuma* chief or excellent.

(*e*) *U*p means water, the 7th case plural of which is *U*ps*oo*, from which, and from R*usa*, the sensation of taste, is formed the term *U*ps*uras*.

chief of men, were the number of these resplendent and divine *Upsuras*, of celestial form, adorned with glorious ornaments, and endowed with beauty, youth, sweetness, and every grace, O most excellent of R*u*gh*oo*'s race: their female attendants were innumerable. (Not having undergone the legal purification,) none of the gods or the Dan*uvas* received these damsels in marriage, hence they all remained without a lord.

" After this, O son of R*u*gh*oo*, was produced, the daughter of V*uroona*, Var*oo*nee, (*a*) seeking for acceptance. The sons of D*iti*, O Ram*a*, did not receive the daughter of V*uroona*; upon which, O hero, the sons of *U*d*iti* accepted the inestimable damsel. On this account therefore are the descendants of D*iti* called *U*s*ooras*, (*b*) while the descendants of *U*d*iti*, are termed S*ooras*. (*c*) By the reception of Var*oo*nee the glad S*ooras* were filled with pleasure. After this,

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(*a*) Spirituous liquors.

(*b*) *Usoora*, rejecting spirituous liquors. S*oora*, means any fermented liquor.

(*c*) S*ooras*, or those drinking spirituous liquors.

O chief of men, came up *Oo*chishr*u*va, the chief of horses, and the chief of jewels Koustoobh*a*, and the god Som*a*. (*a*) To the sovereign of the gods (*b*) was the horse presented, and to Kesh*uva* the jewel Koust*oo*bh*a*. Formed of the science of medicine, the illustious Dh*u*nn*u*nt*uri*, eminent in the preservation of the universe, remained for the use of all.

The gods, the *Usooras*, and the G*u*ndh*ur*v*as*, again agitating the sea, after a long time appeared the great goddess inhabiting the lotos, clothed with superlative beauty, in the first bloom of youth, covered with ornaments, and bearing every auspicious sign, adorned with a crown, with bracelets on her arm, her jetty locks flowing in ringlets, and her body which resembled burning gold adorned with ornaments of pearls. This great goddess appeared with four arms, holding a lotos in her hand, her countenance incomparable in beauty. Thus was produc-

(*a*) The moon, in mythology Som*a*, ch*u*ndr*u*, &c.
(*b*) *Indra*.

ed, the goddess P*u*dma, (*a*) or Shree, (*b*) adored by the whole universe, P*u*dma, by name. She took up her abode in the bosom of P*u*dm*a*-nabh*a*, even of H*uri*.

Afterward, O chief of men, was produced the excellent *U*mr*ita*, upon which ensued, O Ram*a*, a tremendous slaughter in these two families. The sons of *U*d*iti* fought with the sons of D*iti*. All the *U*s*oora*s with the Raksh*u*ses coming together, O hero, there was a dreadful combat astonishing to the universe. When all were exhausted, V*i*shn*oo* the mighty, assuming, by illusion, the form of a captivating damsel, speedily stole the *U*mr*ita*. The *U*s*oora*s having gone into the presence of the imperishable V*i*sh-n*oo*, the chief of beings, were crushed in the fight, by the mighty V*i*shn*oo*, the pervader of all: thus by the heroic sons of *U*d*iti* were the sons of D*iti* slain. In this most dreadful conflict between the Diteyas and the celestials, the former being subdued, P*oorunduru* received the kingdom,

(*a*) The water-lily. (*b*) Prosperity.

and with joyful mind governed the universe, with the sages, and the charunas.

Thus far the thirty-sixth Section, describing the production of the Umrita.

SECTION XXXVII.

THUS bereft of her children by the gods, the goddess *Diti*, full of distress, addressed her husband K*u*shy*upa*, the son of M*u*reech*a*, "O divine one, by *I*ndr*a* and the rest of thy sons, am I bereft of children. I desire an *I*ndr*a*-destroying son, the fruit of long austerities. Those austerities will I perform; but to bestow conception is thine; this obtained, I shall produce a son capable of destroying *I*ndr*a*." The son of Mareech*a*, the illustrious K*u*shy*upa*, hearing her words, replied to the deeply afflicted D*iti*, "Be this blessing thine; peace be to thee, remain pure, O devout one, and thou shalt bear the desired son, capable of destroying *I*ndr*a*. Continuing pure for a full thousand years, through me shalt thou conceive an

*I*ndr*a*-destroying son." Having thus spoken, the energetic sage gently stroked her with his hand. After touching her, and saying, "Happiness attend thee," he departed to practise austerities. He being gone, O chief of R*u*gh*oo*'s race, D*iti* full of joy, remained performing sacred austerities near a stream of flowing water.

Sh*u*kr*a* himself now coming, he, thoroughly versed in delusion, stood near her engaged in sacred austerities, and attending her, P*oo*r*u*nd*ura* carefully brought in due season the sacrificial wood, and the K*oo*sh*a*, (*a*) with fruits, and roots, and flowers, and water, and fire. Constantly rubbing her body, and chasing away fatigue, he attended her through all the sacred ceremonies.

O son of R*u*gh*oo*, When only ten years remained of the thousand, D*iti*, highly pleased, said to the thousand-eyed god, "I am gratified, O thousand-eyed one; when ten years more are expired, thou wilt behold an excellent brother; with peculiar efforts have I on thine account obtained this son. With

(*a*) The sacred grass, Poa cynosuroides.

this excellent brother shalt thou share the kingdom." Having spoken thus to Sh*u*kr*a*, D*iti* somewhat relaxed by her confidence in Sh*u*kr*a*, slept near Sh*u*kr*a*, with her feet occupying the place of her head. Seeing her thus become impure, through the locks of her head touching her feet, and her head occupying the place of her feet, Sh*u*kr*a* rejoicing laughed aloud. The subduer of B*u*l*a*, with the V*u*jr*a* (in his hand), the weapon with an hundred protuberances, then entering her exposed body divided the fœtus into seven pieces, and each of these, alive and uttering cries of distress, he again divided into seven. Thus mangled with the V*u*jr*a*, O Ram*a*, the fœtus in the womb wept with a loud voice; upon which D*iti* understood (the matter). Sh*u*kr*a* then said to the weeping fœtus, "Do not weep," (*a*) and again, Vas*u*v*a* pierced the sobbing fœtus with the V*u*jr*a*. D*iti* then cried to him, "It must not be destroyed, it must not be destroyed." At this Sh*u*kr*a*, through filial re-

(*a*) They are said from this circumstance, to be called M*u*roots, from the prohibitive Ma and R*ooda*, Mar*ooda*, *cry not*.

gard, (*a*) came forth; and having stood with hands respectfully joined, thus addressed the goddess; "Thou, O goddess, wast sleeping, unclean through the production of thine head having touched thy feet. Having found an opportunity I therefore slew the fœtus designed for my destruction. O goddess, it becomes thee to forgive me." The conceived fœtus, being thus divided into forty-nine parts, *Diti*, deeply affected, said to the thousand-eyed one, difficult to be conquered, "Through my crime is this fœtus divided into many parts. To thee, seeking merely thine own safety, there can be no fault imputed. (*b*) The case being thus, O sovereign of the gods, O beloved, grant my one request; let these forty-nine

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(*a*) It is customory among the *Hindoos* for a person to call all his father's wives by the mean of mother.

(*b*) This seems consonant with an idea pretty current among the Hindoos, that crimes committed merely with a view to a person's own safety or advantage, are, at most, but venial transgressions. When it is considered that in this idea are included lying, cheating, and in this instance a most brutal murder, it is easy to see what effect this must have on the morals and conduct of a nation, by whom these stories are heard with attention and reverence.

be called M*u*roots, and, employed in thy commands, traverse the seven Vat*u*sk*u*ndh*a*s. (*a*) With these my seven sons, the M*u*roots, conquer thine enemies: let some of them traverse the world of Br*u*hm*a*, and others that of *I*ndr*a*, while others of them, at thy command, traverse the (different) points of the compass. Let the M*u*roots become gods, possessing divine fame, and feeding on ambrosia, constantly performing thy commands, O Sh*u*kr*a*, do according to my word."

Sh*u*kr*a*, excelling in might, hearing her request, O Ragh*u*v*a*, with hands respectfully joined, replied, "Be it so: thy sons shall be known by the name conferred by thee; at my command they shall be called M*u*roots, and assume divine forms. In all things I will fully perform thy request. These thy sons, feeding on ambrosia, shall with me traverse the three worlds, fearless and without fatigue. Be at ease; peace be to thee: I will perform thy words. Whatever I have

(*a*) The Vat*u*sk*u*ndh*a*s are those divisions of the atmosphere in which the different winds blow.

spoken to thee shall undoubtedly come to pass."

Having calmed the mind of his mother, they both, O Rama, went to heaven, their work being fully accomplished. We have heard, O Kakootstha, that this is the country formerly inhabited by Muhendra, when he attended Diti eminent in sacred austerities. Here Vishala, the devout son of Ikshwakoo, the royal sage, was born of Ulumboosha. By him was built, O Rama, this beautiful city Vishalee. King Hema-chundra was the son of Vishala, and the son of Hema-chundra was Soochundra greatly renowned. The son of Soochundra was called Dhoomrashwa, and Srinjuya was the son of Dhoomrashwa; Swurna-shtheeree so named, was the son of Srinjuya. The son of Swurna-shtheeree was called Krishashwa; the highly illustrious Soma-dutta was the son of Krishashwa; and Junumejuya, the son of Soma-dutta, his son the puissant Prumuti, O Kakootstha, chief of men, now governs this city. O powerful one, all the kings of Ikshwakoo's race are from hence called Vishalikas, remarkable, O mighty one, for

longevity and length of arm. To night, O Rama, we will remain at ease here; and in the early dawn, O Raghuva, we shall certainly behold Junuka.

Prumuti the king, having heard of the arrival of Vishwa-mitra, went with his preceptor and presented the magnanimous one with water for his feet, with the *Urghya*, and a seat. With hands respectfully joined, he then, enquiring about his welfare, said, "I am purified, I enjoy a high favour, my possessions are honoured by the presence of a sage; no one is more blessed than I. To day the design of my birth is fully completed, the desire of my heart is accomplished; I behold thee, O brahman, near myself in peace."

End of the thirty-seventh Section, describing the interview with Prumuti.

SECTION XXXVIII.

VISHWA-MITRA and Prumuti having reciprocally enquired respecting each other's welfare, the latter said to the former, "Tell me, O divine one, whence, and whose are those two youths, possessed of a divine form, in their mien majestic as the tyger, and fearless as the bull, their ample eye resembling the petal of the water lily, clothed with excellent armour, in the bloom of youth, in beauty rivalling the Ushwinees, resembling immortals, who voluntarily descend to the earth? Why do they, O sage, wander about with thee? Why are they thus found on foot? Adorning this country, as the moon and sun adorn the sky; in size, appearance, and pursuit, resembling

each other; why are these two heroes, chief among men, bearing the scymeter and the quiver, found in this dangerous road? I long to hear the whole."

Hearing these words, the sage thus related to the king, in order, the whole of their story: "These two are Ram*a* and L*u*kshm*u*n*a*, the sons of D*u*sh*a*-r*u*th*a*, lord of *U*yodhya, who are come hither for the sake of completing my sacrifice: having arrived at the S*i*ddh*a* hermitage, and killed the Raksh*u*ses, these two heroes, the sons of D*u*sh*a*-r*u*th*a*, are come into these parts."

Hearing the reply of V*i*shwa-m*i*tr*a*, Pr*u*m*u*t*i*, full of surprise, entertained his guests, the sons of D*u*sh*a*-r*u*th*a*, with the greatest demonstrations of respect.

After receiving the highest honours from Pr*u*m*u*t*i*, the two descendants of R*u*ghoo, having passed the night there, went towards M*i*th*i*l*a*. When the sages beheld at a distance the beautiful city of J*u*n*u*k*a*, they joyfully exclaimed, 'Excellent! excellent!' Ragh*u*v*a* seeing a hermitage in a grove of M*i*th*i*l*a*, asked the chief of sages, "What solitary wilderness is this, O divine one? I

desire to hear whose hermitage this is, beautiful, of impenetrable shade, and inhabited by sages." *Vi*shwa-mi*tra* hearing these words, in pleasing accents thus answered the lotos-eyed Ram*a*: "Attend, I will inform thee whose is this hermitage, and in what manner it became solitary, cursed by the great one in his wrath."

This was the sacred hermitage of the great Gout*u*m*a*, adorned with trees, flowers and fruits. For many thousand years, O son of R*u*gh*oo*, did the sage remain here with *U*h*u*ly*a*, performing sacred austerities. One day, O Ram*a*, the sage being gone far distant, the king of heaven, acquainted with the opportunity, and sick with impure desire, assuming the habit of a sage, thus addressed *U*h*u*ly*a*, "The menstrual season deserves regard. (*a*) O thou of slender waist,

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(*a*) According to the Shastr*a*s sixteen days from the appearance of the menses is reckoned the menstrual season. All connubial intercourse is forbidden during the first three of these days. The guilt incurred by a violation of this rule on the first of these days is equal to that of a criminal connection with a female Ch*u*ndal*a*; on the second day, equal to that of connection with a washer-woman; and on the third to that of connection with a female Shoodr*a*.

I cannot express my desires; I desire a speedy intercourse with thee, O thou of ample loins." This depraved one, O afflicter of enemies, knowing Shukra, in the disguise of a sage, through wantonness consented, he being king of the gods. The chief of the gods having perpetrated his crime, she thus addressed him: "O chief of gods, thou hast accomplished thy design, speedily depart unobserved. O sovereign of the gods effectually preserve thyself and me from Goutuma." Indra smiling, replied to Uhulya, "O beautiful one, I am fully pleased; I will depart, forgive my transgression." After this, he, O Rama, with much caution, left the hermitage, dreading the wrath of Goutuma. At that instant he saw Goutuma enter, resplendent with energy, and invincible even to the gods, through the power of sacred austerities; him wet with the waters of the sacred Teertha, (a) as the fire moistened with ghee, he saw coming to the hermitage, laden with

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(a) Teerthas are certain places esteemed peculiarly sacred by the Hindoos.

sacrificial wood and the sacred K*oo*sh*a*. Perceiving him, Sh*u*kr*a* was overwhelmed with sadness. The sage clothed in virtue, beholding the profligate lord of the gods in the disguise of a sage, in dreadful anger thus addressed him: "O profligate wretch, assuming my form thou has perpetrated this crime: therefore become a eunuch. At the word of the magnanimous and angry Gout*u*m*a*, the testicles of the thousand-eyed god instantly fell on the ground. Deprived of manly energy, and rendered a eunuch by the anger of the devout sage, he, full of agonizing pain, was overcome with sorrow. The great sage, having cursed him, pronounced a curse upon his own wife. "Innumerable series of years, O sinful wretch, of depraved heart, thou, enduring excessive pain, abandoned, lying constantly in ashes, invisible to all creatures, shalt remain in this forest. When Ram*a*, the son of D*u*sh*a*-r*u*th*a*, shall enter this dreadful forest, thou, beholding him, shalt be cleansed from thy sin. Having, O stupid wretch! entertained him without selfish views, thou, filled with joy, shalt again approach me

without fear." Having thus addressed this wicked woman, the illustrious Gout*u*m*a*, the great ascetic, abandoned this hermitage, and performed austerities on the pleasant top of H*i*m*u*v*u*t, frequented by the S*i*ddh*a*s and Char*u*n*a*s.

Thus far the thirty-eighth Section, relating the curse of Sh*u*kr*a* and *U*h*u*lya.

SECTION XXXIX.

DEPRIVED of virility, the god, Sh*u*kr*a*, with eyes full of terror now addressed the gods, preceded by *U*gn*i*, together with the S*i*ddh*a*s, the G*u*ndh*u*rv*a*s, and the Char*u*-n*a*s: "Obstructing the sacred austerities of Gout*u*m*a*, through desire of discharging the duty of a god, (*a*) I, through his inflamed wrath, have incurred this misfortune. I am rendered destitute of virility, and his wife is repudiated. By effecting for me this great deliverance from the sage's curse, his austerities will be obstructed. It becomes

(*a*) *Indra* insinuates here that the universe was in danger of destruction, and the gods in danger of losing their authority, by the intenseness of Gout*u*m*a*'s austerities; and that he, therefore, by provoking his anger, and thus diverting him from these austerities, had discharged his duty as king of the gods.

you therefore, O great gods, with the sages, and Charunas, to remove the castration incurred for the sake of the gods."

Hearing the words of Shuta-krutoo, all the gods, and the Muroots, with Ugni at their head, going to the Pitri-gods, (a) addressed them thus: "Shuta-krutoo, formerly indiscreet through delusion, has seduced the sage's wife, and by his curse is deprived of virility; Poorundura, king of the gods, is therefore, indignant with the celestials. This ram is in full possession of his virile powers, of which Shukra is deprived. Taking the testicles of the ram, give them to Shukra; a castrated ram will give you pleasure; and to those who propitiate you by offering (a castrated ram), let a great, an undecaying reward be given." Having heard the words of Ugni, the collected Pitri-gods, taking out the testicles of the ram, bestowed them on the thousand-eyed god. From that time, O Kakootstha, the collected Pitri-devas eat castrated sheep, and un-

(a) These are a particular class of gods, among whom are Kuvya-vahuna, and others.

castrated sheep they refuse. Thus, O Ragh*uva*, through the power of Gout*uma*, of unmeasureable energy, has *I*ndr*a* ever since possessed the testicles of a ram. Speedily, therefore, enter the hermitage of that virtuous one, and liberate the fortunate *U*h*u*ly*a*, of divine form.

Hearing the words of V*i*shwa-m*i*tr*a*, Ram*a*, with the son of S*oo*m*i*tr*a*, entered the hermitage preceded by the sage. Entering, he beheld the fortunate one, surrounded by the splendor caused by sacred austerities, the refulgence of which can be scarcely beheld by the assembled world, the gods, or the *U*soor*a*s; a refulgence created by Br*u*hma, with mighty labour, divine, resembling Mayam*u*yee, appearing like a bright flame, surrounded by smoke, or the full moon feebly obscured by a fog; as the splendor of the sun reflected in water is insufferably bright, so through the word of Gout*uma*, could not *U*h*u*lya be beheld by the inhabitants of the three worlds, before her interview with Ram*a*. Released from the curse, she now became visible to all. Through

joy, the two descendents of R*u*gh*oo* took hold of her feet; upon which, collecting the words of Gout*u*m*a*, she returned the favour, and taking the *U*rghy*a* with water for their feet, entertained them with the utmost attention, while Kak*oo*tsth*a* acknowledged the honours paid him, according to the rules of the ordinance. A copious shower of flowers now fell; the music of the divine D*oo*nd*oo*bh*i* was heard; among the G*u*ndh*u*rv*a*s and *U*ps*u*r*a*s there was a mighty rejoicing, and even the gods too, with joyful exclamations, did homage to *U*h*u*lya.

The illustrious Gout*u*m*a*, with his divine eye, beholding his consort purified by severe sufferings, at the approach of Ram*a*, repaired to his hermitage, and the renowned one re-united to *U*h*u*lya, his purified spouse, with her again engaged in sacred austerities. Ram*a* having, according to the ordinance, received due honours from Gout*u*m*a*, the excellent sage departed from thence towards M*i*th*i*la.

Thus far the thirty-ninth Section, describing the deliverance of Oh*u*lya from the curse.

SECTION XL.

Preceded by Vishwa-mitra, Rama with Lukshmuna, proceeding towards the north east, saw before them a place of sacrifice. Beholding the sacrifice, Rama thus addressed the chief of sages: "O what preparations for the sacrifice of the great Junuka. O prosperous one, thousands of brahmans, devoted to the study of the Vedas, inhabitants of various countries, appear in view, with the places allotted to the sages, covered with hundreds of vehicles. (a) O brahman, fix upon a place where we may lodge and remain." Vishwa-mitra, the great sage,

(a) The pundits say, that these were not for the accommodation of the sages themselves, but merely for the conveyance of their sacred utensils, &c.

hearing the words of Rama, fixed on a place free from the crowd, and supplied with water. Hearing that Vishwa-mitra was arrived, the king, preceded by the sinless priest Shutanunda, and attended by the other sacrificing priests, speedily took the *Urghya*, and, clothed with humility, hastening to meet the sage with the greatest tokens of respect, presented to Vishwa-mitra the *Urghya* consecrated with *muntras*. The most excellent sage, having accepted the homage of Junuka, asked him concerning his welfare, and the state of the sacrifice; he then, duly saluting all the other sages who were come, together with the priests, enquired also concerning their welfare.

The king then, with hands respectfully joined, said to the chief of sages, "O divine one, take a seat among the other great sages." Thus requested by Junuka, the great sage Vishwa-mitra sat down, after which the king, attended by his counsellors, approaching the seated sage, said, with hands respectfully joined, "To day, O divine sage, I am favoured with the water of immortality. To day my sacrificial prepara-

tions are rendered effectual by the gods. By the sight of my lord I am to-day put in possession of the fruit of my sacrifice; I am blessed, seeing my place of sacrifice. O brahman, O chief of sages, is this honoured by thee and the sages? The men of understanding say, O sacred sage, that the preliminary ceremonies must continue twelve days. Thou, therefore, O Koush*i*k*a*, wilt see the gods, when they come, earnestly desirous of their share."

Having thus addressed the sage, the purified king, with a joyful countenance, and hands respectfully joined, again enquired with earnestness, "Who (may prosperity attend thee), are these two most illustrious youths, in their walk majestic as the elephant, heroic as the tyger and the bull; with their elongated eyes resembling the lotos, bearing the scymetar and the quiver, in beauty rivalling the *U*shw*i*nees; in the bloom of youth, appearing like gods who voluntarily descend from heaven to the earth; (*a*)

(*a*) The reader will perceive that this address is nearly verbatim with that of king Pr*u*m*u*t*i* in page 298.

these furnished with the Godha, (*a*) and the *U*ng*oo*l*i*-tran*a*, (*b*) and armed with scymetars? O sage, why are they come hither; on whose account? O great sage, whose sons are these armed heroes, adorning my country as the moon and the sun adorn the sky; in stature, characteristic features, and appearance, resembling each other, their hair in crow-wing form, heroes, resembling Pav*u*kee; by their form, their greatness, and their qualities, captivating the sight, and the hearts of men? Are they come to deliver me, rendering illustrious our race?"(*c*) Hearing these words of the great king J*u*n*u*k*a*, the sage, of immeasurable mind replied, "These are the sons of D*u*sh*a*-r*u*th*a*." Then the great sage told him of their residence at the S*i*ddh*a* hermitage, their killing the

(*a*) The Godha is a piece of leather, or a plate of iron, fixed on the left arm to prevent the effects of a stroke from the bowstring in discharging the arrow.

(*b*) The *U*ng*oo*l*i*-tran*a*, or finger preserver, is a piece of leather or iron, often in the form of a broad ring, put on the fingers of the right hand to prevent their being cut by the bowstring in discharging an arrow.

(*c*) The p*u*nd*i*ts say, that this is a common form of address when a brahman or a *gooroo* comes to the house of one of lower cast.

Rakshuses, their safe journey, their interview with Vishala and with Uhulya, and their meeting with Goutuma; adding, "They are come hither to enquire about the great bow." The great and illustious sage, Vishwa-mitra, having related all this to Junuka, ceased.

Having heard these words of the wise Vishwa-mitra, the wise and great sage Shutanunda, resplendent through sacred austerities, the eldest son of Goutuma, his hair erect with joy, obtaining a view of Rama, was filled with astonishment. Seeing the two princes sitting at their ease, Shutanunda addressed the great sage Vishwa-mitra; "O chief of sages, (I ask in confidence) was my mother, the famous one, so long involved in misery, indeed shewn by thee to this royal prince? Did my mother, the greatly afflicted Uhulya, indeed honour the magnanimous Rama, worthy of homage? And, O illustrious one, was the account of my mother's being humbled by the god, that ancient story, related to Rama? Is she, O Koushika, who was consumed with the fire of the curse, now purified by the

sight of Rama, and reconciled to my venerable father? Did my honoured father, O son of Kooshika, with an affectionate mind rejoice (the heart of) my mother, purified by long suffering? O son of Kooshika, was Rama honoured by my venerable father? And is the illustrious one, who received the homage of the great Goutuma, indeed arrived here? Was my father, O son of Kooshika, humbly saluted in return by the placid and adored Rama now come hither?"

Vishwa-mitra, the learned and great sage, hearing these words, replied to the eloquent Shutanunda, "O chief of sages, I have (only) done what became me; nothing beyond this. The sage's wife is reconciled to her lord, as Renooka was reconciled to the sage Bharguva." Hearing the reply of the wise Vishwa-mitra, the illustrious Shutanunda thus addressed Rama: "O chief of men, hadst thou a pleasant journey? O my lord, it is my happiness that thou art come hither with Vishwa-mitra, to the sacrifice of the great king. The most illustrious Vishwa-mitra, whose deeds, performed through sacred austerities, are beyond conception;

that sacred sage, of unmeasurable lustre, is thy spiritual guide. O Rama, no one on earth is equal in blessedness to thee, having for thy protector the son of Kooshika, by whom such astonishing austerities have been endured. Hear the story of the great Kooshika; what heroism, what glory he possesses, of what intense abstraction of mind this renowned one is capable.

"For a long time this holy person was a monarch, subduing his enemies, acquainted with duty, grateful, delighting in the welfare of his subjects. Koosha, the sovereign of the earth, was the son of Pruja-puti. The son of Koosha was Koosha-nabha, the powerful and virtuous; Gadhi was the son of Koosha-nabha, and Vishwa-mitra, the great, the illustrious sage, the son of Gadhi. The illustrious Vishwa-mitra, acquainted with duty and eminent in deeds, devoted to the care of the subjects, nourished the world, and reigned many thousand years. To the great king, thus protecting (his people), O Rama, there were born eight sons celebrated for valour and heroism. He having appointed these eight heroic

ones, eminent among the royal race, to different stations, and performed a hundred sacred sacrifices, retired to the forest. At a certain time, this most illustrious one, collected an army, and travelled through the earth, surrounded by an *U*kshouh*i*nee of troops. Having passed many rivers and great mountains, and visited in succession numerous countries, and cities, and hermitages, the king came to the hermitage of V*u*sh*i*shth*a*, covered with flowers, climbing plants, and trees, filled with various kinds of gazelles, attended by the Siddh*a*s and Char*u*n*a*s, adorned with the presence of the gods, the Dan*u*v*a*s, the G*u*ndh*u*rv*a*s, and the K*i*nn*u*r*a*s, covered with peaceful deer and flocks of birds, and honoured by sages, sacred, divine, perfected through sacred austerities. This hermitage, attended by these illustrious sages, bright as the glowing fire, scarcely inferior to the glorious Br*u*hma, observing sacred rites, feeding some on water, on wind, on fallen leaves, others on fruits or roots, self-subdued, of subjected anger, of subdued organs, feed-

ing on corn simply washed, (*a*) or corn merely cleansed from gravel, or corn freed from the husk by their teeth, which performed the office of the pestle and mortar; (*b*) adorned also with the Balukhilya sages, (*c*) devoted to sacrifice and the repetition of the divine name: and, on all sides surrounded by the sacred Vikhanusas (*d*) and other divine sages, this hermitage of Vushishtha, resembling the abode of Bruhma, was then beheld by the mighty Vishwa-mitra renowned for conquest.

End of the fortieth Section, containing the conversation with Shutanunda.

(*a*) Without any farther preparation.

(*b*) The Hindoos cleanse their rice from the husk by means of a large wooden mortar, called *Oolookhula*, and the pestle, which they call *Mooshula*. The teeth of these sages were employed for this purpose.

(*c*) The Balukhiyas are said to be sixty thousand, produced from the hairs of Bruhma's body. They are said to be of the size of a man's thumb.

(*d*) Another kind of pigmy sages, said to be produced from Bruhma's nails.

SECTION XLI.

Beholding the hermitage, the powerful hero Vishwa-mitra, greatly pleased, bowed with humility to the great Vushishtha, chief of ascetics, who in return enquired, "Has thy journey been pleasant?" Afterward the divine Vushishtha, the chief of sages, ordered him a seat, and presented the wise Vishwa-mitra, thus seated, with fruits and roots in the customary manner. The excellent and illustrious monarch Vishwa-mitra, having accepted the honours of Vushishtha, asked, in return, "Is all well among the ascetics, the sacrificing priests, and thy disciples?" Vushishtha replied to the king, "It is every where well with the lords of the forest." Vushishtha, the son of Bruhma,

great in austerities, and chief of those who repeat the divine name, then enquired of V*i*shwa-m*i*tr*a* the king, seated at his ease, "O king, is it well with thee? Doest thou, O virtuous one, delighting in religion, discharge towards thy subjects the duties of a king? Are thy servants duly supplied with all things? Are they under controul? Are all thy foes subdued, O destroyer of enemies? Is all well in the armies, the store-houses, and among thy friends, O foe afflicting one? Are thy sons and grandsons in peace, O chief of men, O sinless one?" The illustrious V*i*shwa-m*i*tr*a* replied with humility, to V*u*sh*i*shth*a*, "All is well." These two virtuous ones, thus conversing for a long time, were filled with joy, and conceived a mutual affection for each other.

After their conversation was finished, O son of R*u*gh*oo*, the divine V*u*sh*i*shth*a* smiling, said to Vishw*a*-m*i*tr*a*, "O valiant one, I desire, as it becomes me, to entertain this army and thyself unmeasureable in power. Acquiesce in my desire, O king; thou art worthy of hospitality, worthy of the most assiduous attention. Accept, therefore, this

welcome from me." The king thus addressed by V*u*sh*i*shth*a*, V*i*shwa-m*i*tr*a*, the great sage, replied, "I acquiesce, O sage, in thy request: but, O divine one, with fruits and roots, the fare of thine hermitage, with water for the feet and for cleansing the mouth, and with the sight of my lord, I have been already completely entertained. I will depart, salutation to thee; regard me with the eye of a friend." The holy V*u*sh*i*shth*a*, eminent in knowledge, again repeated the invitation to the king thus replying. At length the son of Gadh*i* consented, saying to V*u*sh*i*shth*a*, "Be it, O chief of sages, according to the pleasure of my lord."

Upon this reply, V*u*sh*i*shth*a*, chief of ascetics, highly pleased, called the spotted cow, completely purified from sin; saying, "O Sh*u*b*u*la, come, come quickly; hear my words! I have engaged to entertain this royal sage and his army with sumptuous fare; accomplish my desire; whatever among the six various kinds of taste (*a*) is desired by any one, be pleased, O giver of

(*a*) Sweet, bitter, acid, salt, pungent, and harsh fruits.

all things desired, O goddess, to rain (*a*) down for me, together with savoury food and liquids, and whatever can be received by licking and sucking. O Sh*u*b*u*l*a*, entertain this monarch in the most respectful manner, that every one may be gratified and filled with food." Thus addressed by V*u*shishth*a*, O subduer of enemies, Sh*u*b*u*la, the cow, yielding every desired object, gave to every one whatever he wished; sugar-canes, (*b*) honey, Laj*a*, (*c*) Mirey*a*, (*d*) wine, (*e*) and excellent liquors, and of various kinds of eatables; heaps like mountains, food to be received by sucking, by licking, by chewing, and drinking; prepared rice, sweetmeats, and bake-meats, together with cisterns full of curds and whey; (these with) every variety included in the six kinds of taste, were distributed hither and thither;

(*a*) Viz. From her dugs.

(*b*) This term includes any preparation made with sugar, or the juice of the sugar-canes.

(*c*) A preparation of rice or parched barley.

(*d*) A fermented liquor made of the fruit of Phyllanthus emblica, the flowers of Grislea, tomentosa, molasses, and water.

(*e*) This term also includes any inebriating liquor.

and vessels by thousands full of the inspissated juice of the sugar-cane. Thus, O Rama, were all the army of Vishwa-mitra composed of plump, well fed men, respectfully feasted by Vushishtha. Whatever any one desired, O subduer of enemies, was rained down by Shuvula, according to the full extent of his wish. The whole army of the royal sage, Vishwa-mitra, thus entertained with whatever they desired, were filled with food and pleasure.

The king then, with the inhabitants of the inner apartments, (a) preceded by brahmans, and attended by his courtiers, his counsellors, his servants, and his whole army, together with the beasts of burden, very highly gratified, said to Vushishtha, "O brahman, giver of every object of desire, thou eloquent one, I am thus honoured by thee, who art thyself worthy of honour. Attend, I will mention one thing: O divine one, let Shubula be given to me for a hundred thousand cows. She is a jewel, and of this jewel is a king the proper possessor:

(a) All the women of his family.

"therefore, O twice born, give me Sh*u*b*u*la, who is indeed of right mine." The divine V*u*sh*i*shth*a*, the chief of sages, thus addressed by V*i*shwa-m*i*tr*a*, replied to the lord of the earth: O king, not for a hundred thousand, nor a hundred crores of cows, will I part with Sh*u*b*u*la, nor even for heaps of silver. O subduer of enemies, it is not proper for me to relinquish from before me the eternal Sh*u*b*u*la, who is fame itself. From her proceed the oblations to the gods and the ancestors; she is my life; by her the perpetual sacrificial fire is supported; from her proceed the sacrifice, and the burnt offering, and all the sacrifices which are offered with the word Swaha or V*u*sh*u*t: (*a*) she is (the repository of) all science. All this is she to me; she is indeed my all. For these numerous reasons, O king, I will not part with N*u*nd*i*nee (*b*) to thee.

Repulsed by the sage V*u*sh*i*shth*a*, with this positive declaration, the eloquent V*i*shwa-m*i*tr*a* replied, O sacred one, fourteen thousand elephants, with all their furniture

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(*a*) These are two words pronounced on presenting certain offerings.

(*b*) Another name of this cow, signifying, the giver of joy.

of pure gold, will I give thee, with a hundred chariots of gold, each drawn by four white horses, each adorned with a hundred golden bells, studs, noble and spirited, of highest breed; together with ten millions of party coloured heifers: let Sh*u*b*u*la be given to me." Thus addressed by the wise V*i*shwa-m*i*tr*a*, the divine one replied to the king, "I will not give up Sh*u*b*u*la; this beast is my jewel, my wealth, my all, my very life, my new and my full moon sacrifice: (*a*) she is to me instead of all the sacred sacrificial gifts. (*b*) She is, O king, (the fountain of) all my various devotional acts, enabling me to perform every sacred work. All this, O king, being indubitable, what fruit is there in vain remonstrances? The cow which produces every thing desired, I will not give up."

Thus far the forty-first Section, containing Sh*u*tan*u*nd*a*'s relation of the interview between V*u*sh*i*shth*a* and V*i*shwa-m*i*tr*a*.

(*a*) A sacrifice which is continued from the beginning of the new till the full moon; which sacrifice this cow enabled V*u*sh*i*shth*a* to offer.

(*b*) Gifts presented to the brahmans at the sacrifices.

SECTION XLII.

Vushishtha, the great sage, being determined not to relinquish Shubula, the cow securing the accomplishment of every desire, the monarch Vishwa-mitra took her away by violence. While the great king, O Rama, was carrying her off, Shubula, musing and weeping, distracted with sorrow, reflected, "Why am I abandoned by the great Vushishtha, so that I, wretched and afflicted, am carried off by the king's servants? What have I done to the great and contemplative sage, that he, the devout one, abandons me faultless, docile and devouted to him." She, O Raghuva, thus reflecting, and repeatedly sobbing, hastily ran to Vushishtha. Shaking off the

king's attendants by hundreds and thousands, she, with the swiftness of the wind, came to the feet of the great sage. Arriving there, she stood before the sage, weeping with grief, and making obeisance, said, " O divine one, O son of Bruhma, why am I abandoned by thee, so that the king's servants are taking me away from thy presenee." The sacred sage replied to her whose heart was oppressed with grief, as to an afflicted sister, " I do not abandon thee, O Shubula; I am not injured by thee. This king, great in power, takes thee from me by force, and I know that my strength is not equal to his. The king is powerful, a Kshutriya, lord of the earth. Attended by a full Ukshouhinee of elephants, horses, footman, and chariots, and by standards and multitudes of men, he is far more puissant than I." Thus answered by Vushishtha the eloquent, she humbly replied to the sacred sage of unmeasurable splendor: " They say that the power of a Kshutriya is not greater than that of a brahman. O brahman, Bruhma-strength (*a*) is divine,

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(*a*) Bruhma-strength, the strength possessed by a brahman

far superior to that of a Kshutriya. Unmeasurable is thy power; his power is not greater than thine. Vishwa-mitra is possessed of great power, but thine energy is insuperably great. O brahman, of great energy, I am stronger than he, appoint me to annoy him, till I have destroyed the army, and the pride of this impious one." Thus addressed by her, O Rama, Vushishtha said to this most afflicted one, "Create then an army, which shall distress the enemy." Instantly created by her, lowing, hundreds of Puhluva-kings (a) destroyed the army of Vishwa-mitra while he was looking on. The king enraged, his eyes distended with anger, destroyed the Puhluvas with his various arrows. Seeing the Puhluvas falling by hundreds beneath the prowess of Vishwa-mitra, she now produced the dreadful Shukas, together with the Yuvunas. By those mixed Shukas and Yuvunas,

(a) "Puhluva kings." Puhluva is the name by which the ancient Persians were known. Whether this extravagant fiction originated from any traditional report of any great event in which this notion was concerned, or merely in the poet's brain, is not easy to say.

swift, mighty, splendid as the anthera of the Nelumbium, armed with sharp scymetars and Puttishas, (a) and clothed with a gold armour, was the ground covered. By these, glowing like the ardent flame, the army of Vishwa-mitra, was instantly burnt up. Seeing his army burning, Vishwa-mitra, filled with astonishment, calling forth all his energies, discharged arrows, by which the Yuvunas, the Kambojas, and the Vurvuras, were completely discomfited. Seeing them discomfited, and petrified with fear by the weapons of Vishwa-mitra, Vushishtha gave command, " O cow, yielding every thing desired, create more warriors." Instantly, at her lowing, were produced Kambojas fierce as the sun, and from her breast the Vurvuras, with weapons in their hands. The Yuvunas were produced from *********, and the Shukas from the thighs of this animal, while from the pores of her skin were produced the Mlechchhas, also called Hareetas and Kiratukas. By these were the whole army of Vishwa-mitra in-

(a) Another kind of sword.

stantly destroyed. (*a*) Seeing, O son of R*u*gh*oo*, the army composed of infantry, cavalry, and elephants, destroyed by the great V*u*sh*i*shth*a*, the hundred sons of V*i*sh-w*a*-m*i*tr*a*, full of rage, ran with various weapons at V*u*sh*i*shth*a*, the chief of ascetics. The great sage, with a loud blast from his nostrils, burnt them all up. By the great V*u*sh*i*shth*a*, the cavalry, the chariots, and the infantry of Vishw*a*-m*i*tr*a*, together with his sons, were instantly reduced to ashes.

Seeing his sons, and his whole army destroyed, O sinless one, the valiant V*i*shwa-m*i*tr*a* being like the sea deprived of its velocity, like a serpent with his teeth broken; like the sun, robbed of its splendor by an eclipse, was filled with peturbation. Deprived of his sons and army, he, thus stripped of his pride and confidence, was left without resource, like a bird bereft of her wings. Having fixed his only (remaining)

(*a*) The reader will perceive that this army had been destroyed before. The p*u*nd*i*ts, however, find no difficulty in reconciling these contradictory circumstances. They think there is no mistake in the copy here.

son in the government, that he might by his valour preserve the kingdom, he himself departed into the forest, and going to the side of mount *Himuvut*, adorned by the *Kinnuras*, he, to obtain the favour of *Muha-deva*, performed the most severe austerities. The royal sage standing on the tips of his great toes, with his hands uplifted, like a serpent fed on air alone for a hundred years. After some time *Muha-deva*, whose ensign is the bull, seeing his unequalled austerities, scarcely paralleled in the three worlds, on a certain day coming, said to the hero *Vishwa-mitra*, "O king, why dost thou perform these austerities? Tell me what is thy request; I am propitious: whatever be the favour thou desirest, that will I bestow." Thus addressed by the god, *Vishwa-mitra*, the great ascetic, bowing to *Muha-deva*, replied, "O god, if thou art pleased with me, bestow on me the science of archery, in its full extent; make me acquainted with its principles and all its mysteries. Whatever weapons are found among the gods, the Danuvas, the sages, the *Gandhurvas*, the *Yukshas*, or the *Rukshuses*, let

them be clearly revealed to me. O divine one, god of gods, may this my desire be accomplished by thy favour. The lord of gods, acquiescing in his request, returned to heaven. Having obtained these weapons, the renowned V*i*shwa-m*i*tr*a*, the royal sage filled with excessive joy, became elated with pride, increasing in energy like the sea at the time of the full moon. He now resolved on the subduction of the most excellent sage V*u*sh*i*shth*a*. Going to his hermitage, V*i*shwa-m*i*tr*a* discharged arrows, by which all the forest of the sage, the scene of his devotions, was burnt up. At the sight of the dreadful weapons of the wise V*i*shwa-m*i*tr*a*, the sages seized with fear, hastily fled by thousands; even the disciples of V*u*sh*i*shth*a*, with the deer and the birds, filled with terror, ran by thousands in every direction. Thus the abode of the great V*u*sh*i*shth*a*, abandoned, became a silent solitude. V*u*sh*i*shth*a*, repeatedly calling to them, cried, "Fear not, I will destroy the son of Gadh*i* as the sun disperses a fog." Having thus spoken, the mighty sage, chief among the eloquent, in anger addressed

Vishwa-mitra, "Thou hast destroyed my ancient and spacious hermitage; thou impious and stupid one, for this deed thou shalt be thyself destroyed." Saying this *Vushishtha*, full of wrath, hastily snatching up a staff, fatal as the staff of *Yuma*, drew towards him tremendous as the clear flame of the universal conflagration.

Thus far the forty-second Section, describing the burning of *Vushishtha's* hermitage.

SECTION XLIII.

Vishwa-mitra, the valiant, thus accosted by V*u*sh*i*shth*a*, snatching up a fire-weapon, cried "Stay, stay." Then the divine V*u*sh*i*shth*a* taking up his Br*u*hm*a*-staff equalling the staff of Y*u*m*a*, in wroth exclaimed, "O vile Kshatr*a*, here I stand: now display the utmost of thy strength. To day, O son of Gadh*i*, I will destroy thy pride and thy weapons. Where is Kshatr*a*-strength, thou stupid one: and where is Br*u*hm*a*-strength? Behold my divine Br*u*hm*a*-strength, O thou Kshatr*a*, vile as the dust." The dreadful and flaming weapon of the son of Gadh*i* was now quenched by the Br*u*hm*a*-staff, as fire is extinguished by water. Then the son of Gadh*i*, incensed, poured in upon the

sage the V*u*roon*a*, the Roodr*a*, the *I*ndr*a*, the Pash*oo*p*u*t*a*, the Isheek*a* weapons, together with the Man*u*v*a*, the Moh*u*n*a*, the Gandh*u*rv*a*, the Swap*u*n*a*, the J*ri*mbh*u*n*a*, the Mad*u*n*a*, the S*u*ntap*u*n*a*, and the V*i*lap*u*n*a*, the Shosh*u*n*a*, the Dar*u*n*a*, and the tremendous V*u*jr*a*; the Br*u*hm*a*-pash*a*, the Kal*a*-pash*a*, the V*u*roon*a*-pash*a*, the much valued weapon P*i*nak*a*, and the missile weapons Sh*oo*shk*a* and Ardr*a*. The weapon D*u*nd*a*, the Pisha-ch*a*, and Krounch*a* and the Dhurm*a*-discus, the Kal*a*-discus, and the discus of V*i*shn*oo*, the weapons Vay*u*vy*a*, M*u*th*u*n*a*, and H*u*y*a*-shir*a* did he discharge upon the great sage, with the two Sh*u*kt*i*s, the K*u*nkal*a*, and the M*oo*shul*a*, the great weapon Vidyadh*u*r*a*, the terrible Kal*a*, the dreadful trident, and the Kapal*a*, and the K*u*nk*u*na. All these weapons did he, O son of R*u*gh*oo*, hurl at the sage. Then by V*u*sh*i*shth*a*, the chief of asceties, was exhibited a wonder: all these weapons did the son of Br*u*hma destroy with his simple staff! These weapons being all rendered ineffectual, the son of Gadh*i* seized a Br*u*hm*a*-weapon. Beholding that weapon lifted up,

the gods, preceded by *Ugni* and the divine sages, and the *Gundhurvas*, and the serpents, were filled with terror; yea the three worlds were terrified at the uplifted Bruhma-weapon. That dreadful weapon, O Raghuva, Vushishtha, through Bruhma-energy, destroyed with his Bruhma-staff. The angry visage of the great Vushishtha, destroying the Bruhma-weapon, appalled the three worlds, and tremendous pencils of light shot from all the pores of his body, like corruscations of fire from a thick smoke. The uplifted Bruhma-staff in the hand of Vushishtha blazed like the staff of Yuma, or the bright flame of the great conflagration.

The sages now praised Vushishtha, chief of ascetics, (saying), "Thy power, O brahman is irresistible; by thy own energy restrain it, O brahman, O chief one; the most valiant Vishwa-mitra is subdued by thee; thy power is irresistible; let the worlds be delivered from their terror." Thus addressed, the mighty one, the great ascetic, assumed a placid countenance.

Vishwa-mitra, being conquered, deeply sighing, exclaimed, "What is the wretched

power of a Kshu*triya*; Bru*hma*-energy is real strength: by one Bru*hma*-staff are all my weapons destroyed. Seeing that such is the power of the brahman, with all the energies of body and mind will I engage in a course of severe austerities, for the sake of obtaining brahman-hood." Saying this the highly energetic one threw his weapons to a distance from him, and having firmly fixed his mind on brahman-hood, he, O Ra*ma*, steady in his resolution, went to engage in sacred austerities.

Thus far the forty-third Section, containing Shu*tanu*nd*a*'s relation, of Vishwa-*mitra*'s resolution.

SECTION XLIV.

The descendant of Kooshika, with anguish of heart, remembering his own disgrace, and repeatedly sighing because he had made the magnamimous one his enemy, went with his queen to the south quarter, and living on fruits and roots engaged in a course of severe austerities. Desirous of becoming a Bruhmurshi, the chief, viewing, O Rama, the sacred austerities of Vushishtha, and his abstraction of mind, as greater than his own, through envious emulation, practised the severest austerities. Fixing his mind thus, "I will become a brahman," he took up his abode in a forest devoted to sacred mortification, and there had four sons born, renowned in the three worlds,

Huvisyunda, Mudhoosyunda, Dririha-netra, and Muha-rutha. While he governed the kingdom, he had begotten eight sons, sovereign princes, heroes, of mighty prowess. The wise Kouskika, lumious as the flame, having practised austerities for a thousand years, shone resplendant by his glorious and sacred deeds.

A thousand years being expired, Bruhma, the sire of the world, in gentle accents, addressed Vishwa-mitra, rich in sacred mortification. O son of Kooshika, by thy austerities thou hast surpassed the world of royal sages; I therefore acknowledge thee, clothed with these sacred austerities, to be a royal sage. Having thus spoken, the most illustrious, the chief of the three worlds, returned with the gods to the heaven of Bruhma.

Vishwa-mitra having heard this, hung down his head with shame, and filled with grief and vexation, thus vented his sorrow: "After having performed such great austerities, do all the gods and the sages account me (only) a royal sage? I esteem myself as having obtained nothing by my austeri-

ties." Having again firmly fixed his mind, the great devotee, the virtuous and sacred sage, O Kak*oo*tsth*a*, again engaged in austerities.

During this time Tr*i*sh*u*nk*oo*, the man of truth, of subdued passions, the enlarger in of the race of *I*kshwak*oo*, O Ragh*uva*, thought within himself, "I will perform sacrifice that I may go to the mansions of the gods in my embodied state." Having called V*u*sh*i*shth*a*, and communicated to him his ideas, he was informed by V*u*sh*i*shth*a* that it was impossible. Discouraged by V*u*sh*i*shth*a*, the king went southwards, and for the accomplishment of his wish, repaired to the place where the sons of V*u*sh*i*shth*a*, performing long-protracted devotions, were engaged in sacred austerities. Tr*i*sh*u*nk*oo*, the illustrious, beheld the highly resplendant sons of V*u*sh*i*shth*a*, in number a hundred, engaged in sacred mortification with devoted mind; and bowing at their feet even to the earth, he, respectfully joining his hands, addressed the great devotees. Having enquired concerning their undecaying health and welfare, the illustrious one

particularly addressed the sons of his preceptor: "Discouraged by V*u*sh*i*shth*a* I with dejected countenance betake myself to you, the asylum and support of the miserable, as to my only refuge. Be pleased all to save me your distressed suppliant. Desiring to perform a great sacrifice, I am discouraged by my preceptor the great V*u*sh*i*shth*a*. Be ye pleased to command this sacrifice. Bowing my head and appointing you all, the sons of my preceptor, my priests, O ye rich in sacred austerities, I intreat you, engaged in mortification, to perform the sacrifice to accomplish my wish, that I by sacrifice may ascend to heaven in my embodied state. O rich in sacred austerities, discouraged by V*u*sh*i*shth*a*, I behold no refuge beside the sons of my preceptor. Of all the race of *I*kshwak*oo* is V*u*sh*i*shth*a* the excellent *gooroo*, and after him are all you my venerable instructors. Forsaken by you I will bow to the sons of my preceptors, and appoint another spiritual guide according to my own mind.

Thus far the forty-fourth Section, containing the supplication of Tr*i*sh*u*nk*oo*.

SECTION XLV.

Having heard the words of Trishunkoo, O Rama, the hundred sons of the sage, filled with anger, thus answered the king: "O stupid wretch, prohibited by thy preceptor, the sacred speaker of truth, why dost thou transgress his word, and apply to us? Why, rejecting the root dost thou betake thyself to the branches? O king, thy desire to serve us is not good; he is the priest, and the glory of all the Ikshwakoos; that thou art therefore about to transgress his word, is not for thy good. Thou art unable to render void all the words of that speaker of truth. What the divine sage Vushishtha has declared impossible, how can that be accomplished by us. O stupid

one, thou art an ignorant person; go home again. He, the divine one, is able to perform thy sacrifice; but we are not." Having heard their reply, the king full of grief, his speech faultering through anger, replied to the sons of the sage, "I have been discouraged by V*u*sh*i*shth*a*, and afterwards by you. I will take another way to perform the sacrifice: be this known to you." The sons of the sage hearing these high words, enraged, cursed the king (saying) "Be thou a Ch*u*ndal*a* to morrow." Having thus cursed him they returned to their own hermitages.

That night, O Ram*a*, being past, the king undergoing an immediate change, appeared in the morning a deformed creature, a complete Ch*u*ndal*a*, with his under garment blue, and his upper ones filthy, his eyes inflamed, and of the colour of copper, and he himself of a frightful monkey-brown; his royal robes being changed to a bear-skin, and his ornaments turned to iron. Seeing him in the condition of a Ch*u*ndal*a*, the counsellors, O Ram*a*, ran to their own abode, followed by the people at the town.

The king retired alone, full of distress, burning day and night with anguish of mind, the effect of his curse. Soon, however, he took refuge with the great Vishwa-mitra. Beholding the monarch rich in devotion, and and contemned by Vushishtha, seeking to him for an asylum, in the form of a Chundala, Vishwa-mitra, was moved with compassion. This illustrious and eloquent one, moved with pity, thus addressed the king of terrific aspect, whose auspicious marks were obliterated: "Why art thou come hither, O prince of mighty power? O hero lord of *U*yodhya, thou art become a Ch*u*ndal*a* through a curse. Hearing these words, the king become a Ch*u*ndal*a*, with hands respectfully joined, thus replied to Vishwa-mitra, rich in sacred austerities, "O thou, appearing like the moon, discouraged by my preceptor, and his sons, and cursed by them, I am fallen into this misery; while my earnest wish of going in an embodied state to heaven, through the merit of a great sacrifice is not obtained. O Vishwa-mitra, an untruth was never yet uttered by me; I am in adversities, but I swear to thee by the

duties of a Kshutriya which I have ever observed, that I have worshipped the gods by various kinds of sacrifice; my subjects have been governed with justice, and all those whom I ought to houour have been pleased by my devoted attention; yet with me labouring with the greatest assiduity, were not my preceptors pleased, O chief of sages, when I wished to performed a sacrifice. I regard the deeds of a former life as influential, and those of the present life as of no avail; by the deeds of the former life are all things effectually influenced. By the merits of a former life is supreme happiness secured. O divine one, be propitious to me, full of distress, to me taking refuge in thy power, my works rendered void by the demerits of a former life. (a) Besides thee, I desire no other refuge; for me there is no other asylum. It is worthy of thee, by thine energy, to avert this destiny."

Thus far the forty-fifth Section, relating the supplication of Trishunkoo.

(a) The commentaries explain the word Divu here as referring to the deeds of a former life.

SECTION XLVI.

VISHWA-MITRA, the great sage, in sweet and heart reviving accents, replied to the supplicating king, " O *I*kshwak*oo* thou art welcome; O my son, I know that thou art truly virtuous; I will be an asylum to thee; fear not, O chief of kings, on thine account I will invite hither all the ascetics, that they may accomplish by sacrifice this grand object of thy desire. Being perfected, thou shalt go to heaven in the form imposed on thee by the curse of thy preceptors, with which thou art now laden. O chief of kings, thy obtaining of heaven I view as already in my hand; inasmuch as thou hast repaired to me, thou art worthy to enter heaven."

Having thus said, the illustrious one, calling his wise sons, ordered them to prepare all things for the sacrifice (saying) "Speedily bring hither all the sacrificial articles; at my expence shall this sacrifice be performed." Then calling all his disciples, he said, "Bring all the sages, and the sons of V*u*sh*i*shth*a*, with their disciples and friends, together with the sacrificing priests, and those who read the Ved*a*. Whatever any one invited by me shall reply, report fully to me, exactly as spoken." At his command all the disciples, going forth in every direction, invited all the ascetics whom they found. Returning, they with hands respectfully joined, approaching V*i*shwa-m*i*tr*a*, said, "All the sages invited by us, at thy command, all the devotees addressed by us, coming near, have accepted the invitation, M*u*hod*u*ya excepted; and, O chief of sages, hear the harsh words uttered by the hundred sons of V*u*sh*i*shth*a*, transported with rage; "How should the chief gods eat the sacrifice in that assembly where a Ksh*u*tr*i*ya is the sacrificer of what a Ch*u*ndal*a* will offer? and how shall great brahmans,

after eating the food of a Ch*u*ndal*a*, go to heaven, purified by V*i*shwa-mitr*a*? These harsh words, O chief of sages, did the sons of V*u*sh*i*shth*a* with M*u*hod*u*y*a* utter, their eyes ensanguined with rage."

Hearing the words of his disciples, the great sage replied, his eyes enflamed with anger, "May the evil-minded sons of V*u*sh*i*shth*a*, who have charged me the guiltless one, with blame, be for this crime reduced to ashes, and become the subjects of Y*u*m*a*. Let them, this day inclosed in the bonds of Kal*a*, (*a*) depart to the habitation of Viv*u*sw*u*t*a*, (*b*) and for seven hundred successive births assume the form of persons procuring a subsistence by the dead, (*a*) and feeding on the flesh of dogs through desire of prolonging a wretched existence; deformed,

(*a*) Another name of Y*u*m*a*, the son of Viv*u*sw*u*t, or Soory*a*.

(*b*) Y*u*m*a*.

(*c*) The original word denotes a tribe of the most degraded of men, who for their subsistence, go about collecting the old clothes of the dead, or any other thing pertaining to them. They are usually employed in the meanest offices, such as dragging dead bodies from the streets to the rivers, executing criminals, &c. They are viewed with abhorrence by all clases of Hindoos.

disfigured, abhorred, may they thus wander among men: and may the wicked *Mu*ho-d*uya*, who charged me, innocent, with blame himself esteemed guilty by all, sink into the condition of a N*i*shad*a*; (*a*) and, void of compassion, intent on destroying life, through my anger prolong a hated existence for a long series of years." The great sage V*i*shwa-m*i*tr*a*, full of energy, having said this in the assembly of sages, ceased.

Thus far the forty-sixth Section, containing the curse upon V*u*sh*i*shth*a*'s sons.

(*a*) The N*i*shad*a*s are a kind of Ch*u*ndal*a*s, who subsist by hunting.

SECTION XLVII.

"O Son of R*u*gh*oo*, V*i*shwa-m*i*tr*a*, the son of Gadh*i*, having emitted this poison of anger, and deprived the sons of V*u*sh*i*shth*a* and M*u*hod*u*y*a* of the power of ascetics, (*a*) began thus to converse with the sages, in a composed manner, "This descendant of *I*kshwak*oo*, Tr*i*sh*u*nk*oo* by name, renowned, virtuous, a constant observer of truth, who has placed himself under my protection, is exceedingly desirous of going to heaven in his embodied state. It is yours, O ye sages, to accomplish the work." Hearing

(*a*) The power which they acquire through intense mortification.

the words of Vishwa-mitra, those great sages, fearing him greatly, thus consulted together: "This son of Kooshika, this great devotee, is exceedingly wrathful; there is no necessity for us to contend with him; let us pundits wave disputation with him. The divine one, enraged like the fire, will pour on us a curse; let us therefore begin the sacrifice as required by the great sage, and so exert ourselves, that the heir of Ikshwakoo, by the influence of Vishwa-mitra, may ascend to heaven in an embodied state.

All the articles being collected, the sacrifice began. The illustrious Vishwa-mitra was the priest repeating the formulas of the Yujus-veda, and the sages, eminent in sacred vows, were the sacrificing priests. Then Vishwa-mitra, the divine one, deeply versed in the muntras, called thither the celestial inhabitants to receive their shares of this great sacrifice of Trishunkoo. The invited gods refusing to come for their shares, the divine one, the great Vishwa-mitra, transported with anger, snatching up the sacred ladle said to Trishunkoo: "Behold, O sove-

reign of men, the virtue of my austerities, of my self-acquired energy: by my own power will I send thee to heaven, O lord of men; to heaven, so difficult to be obtained, ascend in thine embodied state. By the influence of all the sacred austerities which from my infancy I have performed, in thine embodied state depart to heaven." These words being uttered by the sage, the king, immediately mounting into the air, ascended to heaven, the sages looking on. Seeing Trishunkoo arrived in heaven, Paka-shasunas, (a) with all the gods, said, "O Trishunkoo, O stupid one, smitten by the curse of thy *gooroo*, speedily fall headlong to the earth; thou hast no place in heaven." Thus commanded by Muhendra, Trishunkoo instantly fell, crying out to Vishwa-mitra the great ascetic, "O save, save." Hearing the voice of Trishunkoo falling from heaven, and crying save, save, Vishwa-mitra, full of wrath, called out, "Stop, stop!" Then through the power of Bruhma-austerities, and abstraction of mind, he like another Prujaputi, created seven other great sages

(a) Indra.

(*a*) in the south quarter. Seeing the seven other sages in their place on the south quarter, the divine one began to create another family of N*u*ksh*u*tr*a*s. (*b*) Having by the influence of sacred mortification, created an assemblage of N*u*ksh*u*tr*a*s, his eyes reddening with anger, he began to create another *I*ndr*a*, and another circle of gods. Upon this all the divine sages and the gods, petrified with astonishment, addressed V*i*shwa-m*i*tr*a* with humble supplication, "O possessor of the great share, this king, wounded by the curse of his preceptor, is not fit, without previous purification, to enter heaven in an embodied state. The divine books are to be observed with care by those acquainted with their evidence. It beeomes not thee to subvert the order of things established by the ancients.

Hearing the words of the gods, the great sage, calling to them, answered in gentle terms, "Peace be to you I cannot permit

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(*a*) "Seven other great sages." The Hind*oo*s say, that the Pleiades are seven sages, sons of Br*u*hma. V*i*shwa-m*i*tr*a* therefore placed his seven in the south quarter.

(*b*) Stellar mansions, the heavenly bodies.

the promise made to this monarch Trishunkoo, of going to heaven in his embodied state, to become ineffectual. Let his residence in heaven, in an embodied state, be perpetual; and let all these my stars be permanent. Let them continue as long as the world endures. It becomes you to confirm this which I have promised." All the gods, thus addressed, replied to the great sage, "Peace be to thee; be it thus; let all these remain; let all thy luminaries remain on the outside of the path of Vishwanura, (a) and let Trishunkoo, well pleased, remain in the south quarter with his head downwards, resplendent by his own light, while all these luminaries attend the excellent and renowned sovereign of men, who has seen his desire accomplished, and obtained heaven." Hearing the words of the celestials, Vishwa-mitra, extolled by all the gods, acquiesced in their proposal. After this O chief of men, the sacrifice being ended, the great gods, and the sages rich in devotion, all returned as they came.

Thus far the forty-seventh Section, describing the ascension of Trishunkoo to heaven.

(a) The fire.

SECTION XLVIII.

THE illustrious V*i*shwa-m*i*tr*a*, O chief of men, seeing the sages depart, said to all the inhabitants of the forest, " O devout ascetics, in this south quarter great obstructions appear in our way, let us go to another quarter and perform sacred austerities. O great ones, in the west, in the country of V*i*shal*a*, at the sacred place P*oo*shk*u*r*a*, a pleasant forest for devotion, shall we practice our sacred austerities in perfect security." Saying this, the illustrious one settled in the wilderness belonging to that sacred place, feeding on roots and fruits, and engaging in a severe and unparelleled course of mortification.

At this time the royal sage *U*mb*u*reesh*a*, king of *U*yodha, resolved on forming a human sacrifice, but the victim of the king engaged in this sacrifice, (the victim), bearing the characteristic marks, and appointed for immolation, did *I*ndr*a* steal from the sacred pile. The victim being taken away, the priest addressed the king thus: "O king, the consecrated victim is, by some one, forcibly taken away. O sovereign of men, guilt overwhelms the king who does not preserve inviolate the sacrifice. A failure of this nature requires a great expiation; therefore bring this victim, or, buying another, bring it whilst the business may yet be accomplished." Having heard the words of his preceptor, the king began, by every method, to seek a human victim with the proper characteristics, The highly renowned one, O beloved son of R*u*gh*oo*, travelling through countries, populous districts, cities, and forests, and entering the sacred hermitages, at length beheld R*i*cheek*a*, with his sons and his wife, sitting on the mountain Bhr*i*g*oo*toong*a*. Going near the indigent brahman, a housholder with a numerous family of children, *U*mb*u*-

reesha first enquiring about the welfare of him intent on devotion and the reading of the Veda, addressed him thus: "O great brahman for a hundred thousand cows sell me one of thy sons, to be the victim in the Nura-medha, that great act of religion. O brahman, if it be agreeable to thee, relinquish one son to me, who, after searching many countries, have not found a victim fit for the sacrifice. O excellent twice born it becomes thee for a proper price to give me one of thy sons. By obtaining a victim, O devout son of Kushyupa, I shall be able to complete my sacrificial undertaking." Thus accosted by Umbureesha, O son of Rughoo, Richeeka replied, "I will by no means sell my eldest son." Hearing the words of Richeeka, the illustrious mother said to Umbureesha, chief of kings, "The divine son of Kushyupa says, that his eldest son shall not be sold: the youngest son know to be my best beloved. Eldest sons, O king, are generally beloved by fathers, while the youngest most largely share the affection of the mother: therefore, O king, must these two be spared." These replies

being made by the sage and his spouse, the middle son, Sh*oo*n*u*s-sheph*a*, spoke thus: "By the father is the eldest son reserved, and the younger by the mother: then O king, I esteem the middle son as already sold; take me without delay." Upon this, O son of R*u*gh*oo*, the powerful king purchased the pious Sh*oo*n*u*s-sheph*a* with millions of the purest gold, with heaps of jewels, and a hundred thousand cows. Having received him, the king highly delighted, placed him, O Ram*a*, on the chariot, and speedily departed to finish his sacrifice.

Thus far the forty-eighth Section, describing the purchase of Sh*oo*n*u*s-sheph*a*.

SECTION XLIX.

In the king's journey home with Shoona-shepha, his horses being weary, he rested, at mid-day, O son of Rughoo, at the sacred Teertha Pooshkura. While he was resting himself, the illustrious Shoonus-shepha going to Pooshkura, beheld Vishwa-mitra performing his austerities, surrounded by the sages. Wretched through fatigue and the recollection of having been sold, his heart being torn with anguish, he, bowing his head even to the feet of the sage, thus addressed him, "To me there is neither father, nor mother, nor friend, nor associate: save me, abandoned by my friends, and flying to thee, O chief of sages; thou art (my) deliverer; thou art even my father. O devout one, I

take refuge in thy power. So interpose for me, that the sacrifice of the king may be accomplished, and I live." Thou art the protector of me, wretched with the apprehension of my future destiny. Save me, O sage, as a father saves his distressed son." Hearing this supplication, V*i*shwa-m*i*tr*a*, rich in sacred austerities, consoling Sh*oo*n*u*s-shepha, said to his own sons, "Fathers desire sons endued with all virtue for the sake of another world. (*a*) The time for proving the virtue of my sons is now arrived. This child, the son of a sage, seeks refuge in me; it becomes you, by giving your own lives, to accomplish my wish. You are all happy in having performed deeds of devotion. Having then accomplished devout and excellent works, all of you at my command save this sage's son. Go and yield yourselves to satisfy the sacrificial fire; at my command liberate this son of the sage R*i*cheek*a*, who has betaken himself to me for

(*a*) Much of the hope which a H*i*nd*oo* has of future happiness rests on the virtue of his son in performing various ceremonies for his welfare after death.

refuge. So perform this deed, that the sacrifice of the king be finished without obstruction." Hearing these words of the sage, M*u*dh*oo*-sy*u*nd*a* and the other sons sullenly replied to their father in these unlovely words, "How is this? Abandoning thine own sons thou savest the son of another. O divine one, this action of thine is like devouring thine own flesh." Hearing this their reply, the great sage, his eyes red with anger, cursed his sons in these rash and unfeeling words: "As ye, saying "Thy flesh," have proudly addressed me, therefore become Vash*i*shth*a*s, (*a*) and sell the flesh of dogs: thus fallen, for a series of years wander about in contempt and dishonour." The son of K*oo*sh*i*k*a* having, by the fire of his curse, burnt his own sons, thus consolingly addressed Sh*oo*n*u*s-sheph*a*; "When, O son, thou art consecrated as the victim, repeat this m*u*ntr*a* given thee by me, and sacred to the praise of *I*ndr*a* and the other gods. Upon repeating this m*u*ntr*a*,

(*a*) Descendants of V*u*sh*i*shth*a*, formerly cursed by Vishwa-m*i*tra.

Vas*uva* will liberate thee, and thy becoming the king's victim will not be rendered void. Having with haste received this m*u*ntr*a*, Sh*oo*n*u*s-sheph*a* approaching king *U*mb*u*reesh*a*, said with cheerful mind, "O king, come, speedily taking me hence, perform thy sacrifice; by formulas consecrate me the victim, and speedily finish the preliminary ceremonies." Hearing these words of the sages son, the fortunate king, filled with joy, went without delay to the sacrifice.

The king now bound to the Yoop*a* the consecrated victim Sh*oo*n*u*s-sheph*a*, pure, possessing the requisite marks, and consecrated by the priest directing the ceremonies. Being bound, he, with a loud voice, in the hymn of the R*i*g-ved*a*, praised *I*ndr*a*, the god riding on a horse, then arrived for the sake of his share. The thousand-eyed god, pleased therewith, O Ragh*uva*, bestowed upon Sh*oo*n*u*s-sheph*a* the requested blessing, length of life and great renown. He also gave to the king the desired fruit of his sacrifice, virtue, renown, and great prosperity.

For a thousand years did the pious V*i*sh-wa-m*i*tr*a* perform at P*oo*shk*ura* severe austerities according to his vow.

Thus far the forty-ninth Section, describing the sacrifice of *U*mb*u*reesh*a*.

SECTION L.

A THOHSAND years being completed, all the gods desirous of bestowing the reward of these austerities, came to the sage who had performed the ablution. (*a*) The most illustrious Br*u*hma, pleasantly addressing him, said, " Thou art by us esteemed a chief sage; now put an end to thy austerities." Having said this, Br*u*hma departed.

V*i*shwa-m*i*tr*a*, hearing this, again engaged in sacred austerities. While thus employed, O Ram*a*, Men*u*ka, the *Upsura*, came thither to seduce him. She, incom-

(*a*) This ablution was performed in token of his having completed his vow, a custom prevailing among the H*i*nd*oos* to this

parable in beauty, began to bathe in *Pooshkura*. The son of K*oo*sh*i*k*a*, O Ram*a*, beheld Men*u*ka, of surprising form, unparalleled in beauty, in appearance resembling Shree. Seeing the fascinating Men*uka*, beautiful in symetry of frame, in the uninhabited wilderness, her clothing wetted by the stream, he subdued by the arrows of K*u*nd*u*rp*a*, approaching her, said, "O fair one, Who? whose? whence art thou? Whence camest thou into this wood? O timorous one, come, rest thyself in my pleasant hermitage." Men*u*ka hearing this, replied to V*i*shwa-m*i*tra, "I am an *Upsura*, Men*u*ka by name, come hither through love to thee. If thou approve, receive me completely devoted to thee." Upon this, he, taking by the hand this seducing female, entered the hermitage. Five times five years of V*i*shwa-m*i*tr*a*'s, spent in dalliance with her, passed away like a moment. Lost to wisdom and reflection, the sage supposed the years spent with her to be but one day. This time being past, V*i*shwa-m*i*tr*a*, rich in sacred austerities, perceiving himself to be seduced, exclaimed, "What!

my displeasure, my wisdom, my austerities, my firm resolution, all destroyed at once, by a woman? Seduced by the crime in which *Indra* delights, am I stripped of the advantage arising from all the austerities I have performed? I will abandon this woman. This stumbling-block to me the slave of lewd desire is near." The great sage Koush*i*k*a*, sighing and full of repentant sorrow, then beheld the *Upsura* Men*u*k*a*, trembling and full of terror, standing near him, with hands respectfully joined, and dismissed her with affectionate words. Having steadily fixed his mind upon subduing his evil desire, the penitent sage, abandoned P*oo*shk*ura*, and went to the northern mountain; and arriving at the banks of the Koush*i*kee, performed the most severe austerities.

The highly illustrious one, O Ram*a*, engaged in sacred mortification for another thousand years. Upon this the gods filled with fear, assembling with the collected sages and Vas*u*v*a*, thus consulted together: "The son of K*oo*sh*i*k*a* desires the title of a great sage; by his astonishing austerities

he is about to bring upon us great distress. Let this be prevented. O Bruhma, O chief one, put a stop to these severe austerities." Hearing the decided wish of the gods, the venerable sire of the celestials, went to Vishwa-mitra, the gem of austerities, and with a loud voice said, "O great sage, desist from thine austerities; I bestow on thee the pre-eminence among the chief sages."

Vishwa-mitra, rich in devotion, hearing the words of Bruhma, with hands respectfully joined, bowed, and thus replied to the sire of all, "O divine one, if indeed I have any merit of sacred austerities may I by thy favour obtain the title of Bruhma-sage, so difficult to be obtained, yet attainable by sacred mortification." Bruhma replied to him, "Thou hast not yet subdued thy passions. How canst thou, whose lust and anger are unsubdued, desire brahmanhood? O son of Kooshika, subdue thine organs, overcome thy lust and thine anger; then wilt thou obtain brahmanhood, that dignified state obtained with such difficulty." Bruhma, saying this, again departed.

Vishwa-mitra, rich in mortification, now entered upon a far more severe course of devotion, from which nothing could divert him; a course most difficult to sustain: with arm uplifted, he, without support, feeding on air, fixed himself in one place like the stump of a tree; in the burning heat of summer, surrounded night and day by five fires; in the rainy season lying exposed underneath the cloudy canopy of heaven, and in the dewy season lying constantly in water. Thus the great ascetic passed a thousand years in a course of the most severe austerities. Whilst the great sage was performing these austerities, the gods and Vasuva were filled with distress. At length Shukra, O Son of Rughoo, contrived a way to obstruct his devotion: Calling the *Upsura* Rumbha, the chief one, surrounded by the Muroots, consulted with her how to promote his own interest and injure the son of Kooshika.

Thus far the fiftieth Section, called the dismissal of Menuka.

SECTION LI.

INDRA thus addressed the *Upsura* R*u*mbha, "O thou of most engaging mien, celebrated among all the *Upsuras*, O R*u*mbha, able to perceive and accommodate thyself to the disposition of every lover, accomplish this work of the gods: by the riches of thy beauty, entice the son of K*oo*sh*i*k*a*, engaged in sacred austerities." Thus addressed by the wise, thousand-eyed deity, R*u*mbha, bowing, with hands joined, in token of submission, replied to the chief of the gods: "O lord of Sh*u*chee, (*a*) the ascetic V*i*shwam*i*tr*a* is exceedingly irascible; he, enraged,

(*a*) *Indra's wife.*

will hurl upon me his wrathful curse. Be entreated, therefore, to excuse me from this dangerous office, O lord of the gods; his austerities cannot be interrupted; he is the chief of ascetics." To her, trembling, with her hands joined, replied Shukra, "O Rumbha, amiable in speech, fear not; accomplish my desire. When the trees are in bloom, I, assuming the form of the heart-ravishing Kokila, will stand near thee, together with Kundurpa. O thou captivating the heart, assume a surprizing and alluring form, and go seduce the sage in the wood." Thus addressed by the sovereign of the gods, Rumbha, of most engaging mien, assuming a fascinating form, begun to allure Vishwamitra, while Indra, O Rama, in the form of a melodious Kokila, stood near, with Kundurpa, alluring the sage. Hearing in the woods the voice of the melodious Kokila, and the ravishing sound of Rumbha's song, and affected by the cooling zephyrs, perfumed with odours and exciting sensations of loose desire, the sage, robbed of his heart by Muduna, (a) fixed his eyes on the

(a) Cupid.

captivating R*u*mbha, rendered still more charming by the powers of song. Feeling himself attracted by the sound and the view of R*u*mbha, the sage, remembering his former fall, was filled with fear. At length, by the eye of contemplation perceiving this to be a contrivance of the thousand-eyed god, he, inflamed with anger, thus addressed R*u*mbha: "As thou, O R*u*mbha, hast attempted to allure me by thy beauty, condemned by my curse remain petrified in this sacred forest a full ten thousand years: a brahman perfected by sacred austerities shall become thy deliverer." Having turned R*u*mbha into a stone, the great sage, thus become the subject of anger, felt the keenest anguish of mind. Beholding R*u*mbha instantly petrified through his anger, and seeing the depraved Poor*u*nd*u*r*a*, togegether with K*u*nd*u*rp*a*, he, O Ram*a*, reflecting on his course of austerities again interrupted, could obtain no peace, because his passions were unsubdued; the interruption of his sacred austerities incessantly filled him with painful reflections. At length he resolved thus, "I will not fall into anger,

nor will I speak, or even breathe more for a thousand years to come. Subjecting my organs of body and mind, I will afflict myself till I obtain brahmanhood as the fruit of sacred austerities. Without eating or breathing will I remain eternal years, nor shall the members of me, practising austerities, experience decay." The great sage thus, O Raghuva, performed austerities for the space of a thousand years, carrying into effect, O son of Rughoo, a resolution unparalleled in the universe.

Thus far the fifty-first Section, containing Shutanunda's relation of the curse of Rumbha.

SECTION LII.

After this, the great sage, O Rama, leaving Himuvutee, went eastward, and engaged in a most severe course of sacred austerities: having fulfilled the unequalled vow of a thousand years silence, he completed, O Rama, this most difficult course of sacred mortification. After the thousand years were expired, anger could no more obtain admission to the breast of the great sage, rendered cautious by many temptations, and reduced even to a log of wood. Maintaining his resolution unshaken, O Rama, he thus finished his course of incessant and undiminished austerities.

The vow of a thousand years being completed, the most devout one began to eat At this time, O son of Rughoo, Indra, as-

suming the form of one of the twice born, requested the boiled rice; upon which, he giving the whole of the food he had dressed to this brahman, still maintained his resolution. The brahman having eaten the whole, the sage said not a word, but still maintained his silence and suppression of breath. The chief of sages not having breathed for a thousand years, from the head of him thus suppressing his breath, arose a smoke (*a*) which illuminated and terrified the three worlds. Struck with consternation at his austerities, and eclipsed by his splendor, the gods, the sages, the G*u*ndh*u*rv*a*s, the hydras, the serpents, and the Raksh*u*ses, filled with guilty anguish, thus addressed the venerable sire of the gods; " V*i*shwa-m*i*tr*a*, the great sage, though allured and provoked by many temptations, still increases in his austerities. The smallest tincture of sin does not appear in him. If the desire of his mind be not granted, he will by his austerities destroy

(*a*) This smoke is said, by the pund*i*ts, to have been luminous.

the universe. The extremities of the universe are in confusion; no one makes the least appearance. The seas are agitated; all the mountains are falling; the earth trembles; the winds stir not. O Bruhma, we cannot vouch that mankind will not become atheists. The universe is full of astonishment and perturbation. By the splendor of this sage is the sun deprived of light. O divine one, before the great sage, resplendent as the fire, determined to bring upon the universe destruction equal to the great conflagration, graciously deign to grant him his desire, and preserve the kingdom of the gods."

The gods now, with Bruhma at their head, in pleasing accents addressed the great Vishwa-mitra: "O Bruhma-sage, blessings attend thee; we are pleased with thine austerities. O Koushika, by thy severe mortifications thou hast obtained the nature and dignity of a brahman. O brahman, we and the Muroots grant thee length of days. Receive blessedness, O beloved one, peace be to thee; go where thou pleasest." Hearing these words of the venerable sire,

and all the celestials, the great sage rejoicing, bowed and replied, " If I have obtained brahmanhood and longevity, grant me also divine wisdom, and sacred knowledge, and truth. (*a*) Men acquainted with sacred science, call the accomplishment of an undertaking, patience, memory, science, capacity (to acquire knowledge), a placid mind, forbearance, sacred austerities, self-denial, compassion, contempt of worldly things, a knowledge of all things, gratitude, indifference amidst all vicissitudes, innoxiousness, sincerity, benevolence, and disengagedness from all connections, by the name Brahmy*a*, (*b*) let this excellent unexpendible gift reside in me. O ye gods, let the son of Br*u*hma, V*u*sh*i*shth*a*, chief of those who are skilled in the Ksh*u*tr*i*y*a* Ve-

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(*a*) The words in the original are " Br*u*hma, and Ved*a*, and S*u*ty*a*." According to the commentators, the first means a right to repeat the sacred monosyllable Om; the second, Ved*a*, is often used by the H*i*nd*oo*s to denote science in general; here it probably means a kind of intuitive knowledge of the books called Ved*a*.

(*b*) Brahmy*a*; the possession of these qualities is said to be the means of obtaining Br*u*hm*a*-jnan*a*, which secures beatitude or absorption into the Supreme Being.

d*a*, and of those learned in the sacred Ved*a*, acknowledge me thus. O ye chief deities, if this my great desire be granted, depart." Then V*u*sh*i*shth*a*, the sacred sage, chief in repetition of the divine name, being conciliated by the gods, acquiesced in their wish, and formed a friendship with V*i*shwa-m*i*tr*a*. (*a*) All the gods then replying "thy wish is accomplished; thou art without doubt a sacred sage," departed as they came. Having obtained the high dignity of brahmanhood, the virtuous V*i*shwa-m*i*tr*a* paid homage to the sacred sage V*u*sh*i*shth*a*, chief among those who repeat the divine name. The great one having, O Ram*a*, obtained his wish, he, thus possessed of brahmanhood, traversed the whole earth, still engaged in devotion. This, O Ram*a*, is the chief of sages; the mirror of sacred austerities. This is he constantly excelling in virtue and heroism. The excellent twice born one, of mighty energy, having thus concluded his narrative, ceased. Having heard

(*a*) Whether V*u*sh*i*shth*a* came and made overtures of friendship while the gods were present is not quite clear. This seems implied.

the narration of Sh*u*tan*u*nd*a*, the eloquent son of K*oo*sh*i*k*a*, who stood near Ram*a* and L*u*kshm*u*n*a*, exclaiming "Excellent, excellent," greatly honoured the sacred sage Sh*u*tan*u*nd*a*. J*u*n*u*k*a* now, with hands respectfully joined, spoke thus to the son of K*oo*sh*i*k*a*, "Happy am I, peculiarly favoured, since to behold my sacrifice thou art come, O chief of sages, with Kak*oo*tsth*a* and a multitude of the excellent twice born. By thee, O brahman, am I purified; numerous are the benefits, O great sage, which I have obtained by the sight of thee. O gem of sacred austerities, by the assemblage of thine excellencies is this assembly purified. I have heard fully narrated the story of thy wonderful austerities; as has the great Ram*a*. By those assembled have also thy numerous excellencies been heard; unmeasurable have been thy austerities; immense is thy power; ever unmeasurable thine excellent qualities, O son of K*oo*sh*i*k*a*. O my lord, a person is never satiated with hearing these wonderful things. The time for the (evening) ceremonies draws near. O great sage, the sun declines; in the early

dawn thou wilt see me again. O chief of those repeating the sacred name, may peace attend thee; permit me now to depart." This being said, the great sage applauding J*u*n*u*k*a*, the chief of men, gave him permission to depart; upon which V*i*shal*a*, the sovereign of M*i*th*i*la, circumambulating the great sage, full of joy, speedily departed with his preceptor to the palace. The great V*i*shwa-m*i*tr*a* also, honoured by the great sages, returned with Ram*a* and L*u*kshm*u*na to his lodging.

Thus far the fifty-second Section, describing V*i*shwa-m*i*tr*a*'s obtaining Brahmanhood.

SECTION LIII.

THE bright morning having dawned, the king, performing his morning devotions, called for V*i*shwa-m*i*tr*a* and Ragh*uva*: having honoured the sage and the two great descendants of R*u*gh*oo*, in the form prescribed by the shastr*a*, the pious monarch thus addressed him: "O divine one, peace be to thee. What, O sinless one, shall I do? What does my lord require of me? I am wholly at thy devotion." Thus addressed by the virtuous J*u*n*u*k*a*, the great and eloquent sage replied: "These two royal sons of D*u*sh*a*-r*u*th*a*, renowned throughout the universe, desire to see the great bow which is deposited with thee. Peace be to thee: shew the bow to these princes desirous of seeing it; by a view thereof they will be

highly gratified." *Junuka*, thus addressed, replied to the great sage, "Hear the story of this bow, and for what reason it is deposited with me. By the great Sh*u*nk*u*r*a* was this bow delivered to Dev*a*-rat*a*, the eldest son of N*i*m*i*. In ancient time, at the destruction of D*u*ksh*a*'s sacrifice, Sh*u*nk*u*r*a* having, with this bow, destroyed (*a*) all the gods, thus addressed them: "O ye gods, to me desirous of a share you have given nothing; and with this bow will I crush the bodies of you all." Overwhelmed with fear, the gods bowing to R*oo*dr*a* made supplication to him, upon which he became pacific towards them: thus rendered propitious, he restored to the powerful gods the limbs cut off by the bow. This bow of the great deity, O divine one, remains honoured in our family even to this day. After this a female infant was dug up by the plough, as I

(*a*) The p*u*nd*i*ts reconcile this contradiction by saying, that there are eight kinds of death or destruction; such as shaving a person's head; turning him out of the company; loading him with reproach, &c. In the latter sense they interpret the word here.

was ploughing up a spot for sacrifice. (*a*) This infant obtained thus by me while ploughing up the field, I called by the name of Seeta. (*b*) My daughter, possessed of a celestial form and nature, is to be the meed of valour. This my blooming daughter, raised from out of the earth, kings coming (from afar) have sought in marriage. To these kings I declared, that she was to be given as the reward of heroism. Upon this the kings, earnestly desirous of my daughter, came to my city to make trial of their strength; but the bow, there exibited by me to prove their might, they were unable to grasp, much less could they raise it up. Perceiving them, O great sage, to be of small strength, I refused to give my daughter to any one of them. Then these kings, O great sage, in anger uniting with each other, came and besieged my city Mithila on every side. These kings, chagrined through the imagined injury, and filled with

(*a*) A spot when designed for sacrifice is first carefully ploughed, the clods broken and the place cleansed from all stone and rubbish.

(*b*) From Seeta, a furrow.

rage greatly distressed Mithila: having come to a firm resolution they besieged it for a full year. When by that siege, I was in all respects exceedingly reduced, I propitiated the god of gods, the lord of Ooma. The divine one being pleased, through his favour, I obtained an army composed of the four divisions. (*a*) After which, the kings, O sage, defeated by me, departed with their power reduced, their army diminished, and their courage lost; yet indignant amidst their weakness. To day, O most excellent sage, I will shew to Rama and Lukshmuna this divine and resplendant bow. If Rama be able to bend this bow I will give Seeta, the unborn, to be the daughter-in-law of Dusha-rutha."

Thus far the fifty-third Section, containing Junuka's address to Dusha-rutha.

(*a*) These four divisions consist of infantry, cavalry, chariots and elephants.

SECTION LIV.

VISHWA-MITRA, the great sage, hearing the words of *Junuka*, said to the king, "Let this bow be shewn to Ram*a*." This being said, *Junuka* ordered a person to bring the bow for Ram*a* to behold. The courtiers, commanded by *Junuka*, entered the palace, and caused the bow to be brought by their attendants. Eight hundred men, tall and strong, brought the huge eight-wheeled case in which it was deposited. Having brought the case in which was the bow, these men, bowing to *Junuka*, said, "O sovereign of men, let the resplendent bow brought hither at thy command, be shewn to the sage and Ram*a*." *Junuka*, hearing their representation, thus addressed himself to V*i*shwa-m*i*tr*a*, (standing) with Ram*a* and L*u*kshm*u*n*a*:

"O brahman, the bow deposited in my house, is now brought, the bow which the kings were unable to raise; the gods with Indra, are not able to bend it, nor are the Yukshas, nor the hydras, nor the Rukshuses; nor any one except Shiva, the god of gods. What power then have men to bend this bow, or to discharge it, or even to draw the string! This divine bow now brought is at thy command: O sage, shew it quickly to those princes." The virtuous Vishwa-mitra, hearing these words of Junuka, addressed Rama with joyful mind, "O thou of mighty arm, take this divine, incomparable bow; exert thy strength, O Raghuva, to take it up and bend it; O my beloved Rama, view this divine bow." At these words of the sage, Rama, going to the case in which the bow was deposited, said to Vishwa-mitra, "This divine bow will I raise with one hand; in drawing it I will exert my strength." "Well"—replied to him the king and the sage. Upon this, Rama, in a sportive manner raised the bow with one hand, the assembled multitude on all sides looking on. Then, smiling, he with a slight

effort prepared the bow; having made it ready, the mighty one drew it; by the strength of Rama the bending bow brake in the midst! The deep sound resembled the crash of a falling mountain, or the noise of the Vujra hurled upon the top of a mountain by Shukra. Stunned by the sound, the people on every side fell down, except Vishwa-mitra, and the king, and the two descendants of Rughoo.

The people being somewhat recovered, the king, full of astonishment, with hands respectfully joined, said to Vishwa-mitra, "O divine one, of this Rama, the son of Dusha-rutha, I have formerly heard. Unparalleled is this deed of his shewn by thee: he shall receive my daughter, the glory of the family of the Junukas. Seeta having obtained Rama, the son of Dusha-rutha, for her husband, my promise of giving her as a reward of heroism is fulfilled. I will give to Rama, Seeta, more dear than life. With thy permission, O sage, let messengers, on swift horses, go speedily at my command from hence to Uyodhya; and acquainting the king with the news, bring

him to my palace: let them inform him of the gift of Seeta, as the prize of valour: let them inform the king respecting the two descendants of Kak*oo*tsth*a*, protected by thee: by these glad tidings let them bring the king hither." The son of K*oo*sh*i*k*a* acquiescing, the king speedily sent his ready messengers to *U*yodhya, thus to carry tidings to the king and bring him thither.

Thus far the fifty-fourth Section, termed "the breaking of the bow."

SECTION LV.

COMMANDED by *Junuka*, the messengers, mounted on swift beasts, tarrying (only) three nights on the road, arrived at the city of *Uyodhya*. Being announced to the king, they all, entering the royal palace, beheld the god-like and aged king D*u*sh*a*-r*u*th*a*, acquainted with sacred duties, constantly administering justice to his subjects, surrounded by his courtiers, by the godlike sacrificing priests, and V*u*sh*i*shth*a*, and the other counsellors, even as Sh*u*kr*a* is surrounded by the descendants of *U*ng*i*ra. Seeing him (who was) the genuine resemblance of the protector of the world, devoted to the good of mankind, they, bowing before him, with hands respectfully joined, thus addressing king D*u*sh*a*-r*u*th*a*, deliver-

ed the pleasing message: *Junuka*, the king of M*i*th*i*la, surrounded by the brahmans who cherish the perpetual fire, repeatedly enquires, O king, in the most affectionate manner, after thy undecayable happiness and state, and after the welfare of thy sacred preceptors and priests, and thine other servants. That monarch, O king, together with V*i*shwa-m*i*tr*a*, having previously enquired respecting thine health and state, addresses thee thus: "My daughter, renowned as the prize of valour, known even to thee, formerly sought by certain weak princes, is, O king, at the command of V*i*shwa-m*i*tr*a*, won by thy son, who is arrived at my palace. The divine bow being brought, was broken in the midst by the great Ram*a*, the residence of strength, amidst a great assembly. By me is Seeta, the meed of valour, to be given to thy son. I desire to complete this promise; it is thine, O royal sage, to command it; speedily come hither, O chief of men, with thy preceptors, thy family, thine army, and all thine attendants. Increase the affection which I have so long borne thee. I desire to give spouses

to both thy sons." Advised, O king, by Vishwa-mitra, Shutanunda also consenting, Junuka the king addresses thee thus. Having heard the words of the messengers, the king, full of joy, said to Vushishtha and all the priests, "Protected by thee, the son of Kooshika, the increaser of Koushulya's joy, with his brother Lukshmuna, has gone to Videha: the renowned Junuka, having beheld in Kakootstha heroism, desires to reward it by giving him Seeta. If it be agreeable to you, O brahmans, Junuka, the great sovereign, becomes allied to me. I will go thither; you speedily do the same." Vushishtha and the other sages hearing this, were highly pleased; and acquiescing said, we will go to-morrow. The messengers of the king of Videha, entertained with respect, and greatly honoured by the royal attendance, remained there that night.

Thus far the fifty-fifth Section, containing the message of Junuka.

SECTION LVI.

THAT night being past, the happy Dusharutha, the sovereign of men, attended by his preceptor, said to Soomuntra, "Let all the treasurers, bringing the treasure, go before me, taking with them many various kinds of jewels; let my army, composed of four bodies, speedily pass forward in complete order; at my command let them prepare my excellent vehicles; let Vushishtha, Vama-deva, Javali, Kashyupa, Bhrigoo, the ancient sage, Markundeya, and Katyayuna, these twice born ones, go with me in chariots. Let the messengers hasten the preparations for me that the time be not wasted in delay." At this command of the sovereign of men, the army, composed of four divisions, marched after him, attended

by the sages. In four days they, arriving in V*i*deh*a*, beheld the pleasant city M*i*th*i*la, protected by J*u*n*u*k*a*; who, going to meet them, received them with every honour. The delighted J*u*n*u*k*a* approaching the good king D*u*sh*a*-r*u*th*a* was filled with joy. The chief of men then addressed the excellent one: "O great king, hast thou had a prosperous journey? It is my happiness that thou hast entered my house. Thou wilt now receive the caresses of thy two sons of unconquered valour. Welcome to the divine V*u*sh*i*shth*a*, attended by the sages, as Sh*u*t*a*-kr*u*too by the gods! Welcome to Mark*u*ndey*a* and the other great sages. Happy am I, delivered from every kind of distress. Happy am I, my family being honoured by an alliance with the family of R*u*gh*oo*, excellent in virtue. This day my birth becomes effectual. This day have I obtained the fruit of my actions. This day, O royal sage, myself and my whole family are purified by an alliance with thee. By the coming of these great sages, I am this day purified and refreshed in a most peculiar manner. O great king, to-morrow

morning, at the completion of the sacrifice, be pleased, with the sages, to celebrate the sacred nuptials." Hearing these words, king D*u*sh*a*-r*u*th*a* replied to J*u*n*u*k*a*, king of M*i*th*i*la, in the midst of the sages: "O king, we are the receivers; we are esteemed subject to the giver; it is ours to perform at any time whatever may be commanded by thee." J*u*n*u*k*a* hearing this pleasing and submissive reply of the affectionate king, was greatly astonished. All the sages then, highly pleased with their mutual interview, spent the night in communicating to each other the effusions of their hearts, meritorious to hear and repeat. Knowing each others powers, they reciprocally yielded the honours due to each other. King D*u*sh*a*-r*u*th*a*, seeing V*i*shwa-m*i*tr*a*, with joyful mind, bowed his head and affectionately saluting him, said, "O my Lord, having met with thee I am purified." V*i*shwa-m*i*tr*a* affectionately replied to him, "O royal sage, thou art purified by thy own deeds; and by thy son Ram*a*, the accomplisher of difficult enterprizes, thou art purified; thou art worthy of praise; thou art approved even by the

gods. This thy son Rama, O sovereign of men, taken away by me, is now in possession of felicity, O son of Rughoo, together with his brother Lukshmuna." Thus addressed by the wise Vishwa-mitra, the king rejoiced; and having kissed and closely embraced his two sons, he with joyful heart passed the night in pleasing repose. Junuka, the king also, acquainted with the rules of duty, having by his wise and steady conduct accomplished all the necessary sacrificial ceremonies, spent the night in happiness.

Thus far the fifty-sixth Section, containing the conversation of Junuka and Dusharutha.

SECTION LVII.

JUNUKA, the eloquent, having with the great sages performed his accustomed devotions, said thus to the priest Sh*u*tan*u*nd*a*: "My younger brother, K*oo*sh*a*-dhw*u*j*a* by name, fortunate and powerful, resides in the beautiful city Sankanshy*a*, equal to heaven, which resembling the chariot P*oo*shp*u*k*a*, reaches to Ch*u*yattal*u*k*a* and drinks of the river *I*ksh*oo*m*u*tee. I want to see that great one worthy of honour, that excellent king for whom I have such an affection." J*u*n*u*k*a* having spoken these words in the presence of Sh*u*tan*u*nd*a*, commanded certain of those who were in waiting and unemployed to depart thither. At the command of the lord of men, the swift messengers went to bring this great personage, as

messengers go to bring V*i*shn*oo* at the command of *I*ndr*a*. Arriving at Sankanshy*a*, they saw K*oo*sh*a*-dhw*u*j*a*, and announced to him in due form the invitation of J*u*n*u*k*a*. King K*oo*sh*a*-dhw*u*j*a*, thus made acquainted by the swift messengers with his brother's design, came at the invitation of the sovereign of men. Arrived, he beheld the great J*u*n*u*k*a*, devoted to religion, and first bowing even to the feet of Sh*u*tan*u*nd*a*, he saluted him and the virtuous J*u*n*u*k*a*. Then, being desired, he seated himself on a royal seat. These two brothers, heroes, of immense energy, being seated, thus commanded the chief counsellor S*oo*dam*u*n*a*; "O chief counsellor, speedily go to *I*kshwak*oo*, of unmeasureable splendor, and bring the great one, together with his son and the priest." S*oo*dam*u*n*a* going to his lodging saw the increaser of the family of the R*u*gh*oo*s, and bowing his head said to him, "O King, lord of *U*yodhya, Videh*a*, king of M*i*th*i*la, desires to see thee, with thy preceptor and thy priest." At the words of the chief counsellor, the king, attended by the sages, and his friends, went

to the place where Junuka was. That monarch attended by his counsellors, his preceptors, and friends, approaching, embraced him. Then king Dusha-rutha, among the eloquent, thus addressed Videha: "He who directs in all these affairs is the great Vushishtha, the divine sage, known by thee as the deity of our family. Commanded by Vishwa-mitra, he, attended by the other great sages, will relate in order the descent of our family, the family of Ikshwakoo." Dusha-rutha being silent, Vushishtha the divine sage thus addressed the virtuous Junuka, attended by his priest: "Indescribable is the origin of Bruhma; eternal, imperishable, ever the same; from him was produced Mureechi; the son of Mureechi was Kushyupa; from the descendant of Mureechi was produced Ungira; his son was Prucheta; the son of Prucheta was Munoo, and Ikshwakoo was the son of Munoo. This Ikshwakoo was the first sovereign who reigned in the city of Uyodhya. The son of Ikshwakoo was the fortunate Kookshi, and the son of Kookshi was Vikookshi; the illustrious Vana was born of Vikookshi, and

the brave *Unurunya*, possessed of mighty energy, was the son of Vana. Prithoo sprang from *Unurunya*, and Trishunkoo was the son of Prithoo; the son of Trishunkoo was Dhoondhoomara, of great renown; and the son of Dhoondhoomara was the mighty Yoovunashwa. Mandhata, lord of the earth, was the son of Yoovunashwa; the fortunate son of Mandhata was called Soosundhi; Soosundhi had two sons, Dhroova-sundhi and Prusenajit. The son of the renowned Drhoova-sundhi was called Bhuruta; and the illustrious *Usita*, of mighty energy, was produced from Bhuruta, againstwhom arose the hostile kings, (of) the Hihuyas, the Talujunghas, the Shushuvindoos, all heroes; fighting against whom, the king in adverse battle was expelled his country, and going with his two wives to Himuvut, the reduced king *Usita* there paid the debt of nature, leaving his two wives pregnant; one of whom gave poison to the other, to destroy the fruit of her womb. At this time the sage Chyuvuna, the descendant of Bhrigoo, constantly resided upon the great and pleasant mountain Himuvut. There the lotos-eyed Kalindee,

possessor of the great share, desirous of an excellent son, did homage to the son of Bhrigoo, of divine power; she approaching the sage, bowed even to his feet. To her, desirous of a son, the brahman thus spake concerning his birth: "O possessor of the great portion, O lotos-eyed one, distress not thyself; an excellent son, mighty, illustrious, a great and fortunate hero, shall e'er long be produced from thy womb, together with the poison. The king's daughter, faithful to her deceased lord, the widowed queen, bowed to Chyuvuna; and in consequence of that blessing bore a son, who made his appearance with the poison given her by the other wife for the sake of causing an abortion. The child produced together with the poison was named Sugura. (*a*) The son of Sugura was *Usumunja*, and from him was born *Ungshooman*. Dwileepa was the son of *Ungshooman*, and Bhugeerutha, the son of Dwileepa; from Bhugeerutha descended Kukootstha, and from Kukootstha Rughoo. The illustrious son of Rughoo was

(*a*) From *Sa*, in composition, with, and *Gura*, venom or poison.

the great Poorooshaduka; Kulmasha-pada was his son, and from him descended Shunkhula; the son of Shunkhula was Soodurshuna, whose son was Ugni-vurna. Sheeghruga was the son of Ugni-vurna, and Muroo the son of Sheeghruga; the son of Muroo was Prushooshrooka; from Prushooshrooka descended Umbureesha. Nuhoosha, sovereign of the world, was the son of Umbureesha; Yuyati was the son of Nuhoosha, and his son was Nabhaga. The son of Nabhaga was Uja, and the son of Uja Dusha-rutha. From this Dusha-rutha are sprung Rama and Lukshmuna. O King! O chief of men, I request, and it becomes thee to give, thy two daughters, equally accomplished, to these brothers of equal worth, descended from a race abounding in excellence as the sea with riches; (descended) from the primitive line of sacred kings, eminent in virtue, from the family of Ikshwakoo, a race of heroes, distinguished for truth, generosity and piety, and observant of all the duties of the Kshutra tribe.

Thus far the fifty-seventh Section, containing the espousal of the damsels.

SECTION LVIII.

To the sage thus speaking, J*u*n*u*k*a*, with joined hands, replied, "Peace be to thee; it is proper for thee to hear detailed the pedigree of our race: at the bestowment of a daughter the race ought to be fully described by its name, its wealth, its virtues, and disposition." Having said this to V*u*-sh*i*shth*a*, chief of the eloquent, and to king D*u*sh*a*-r*u*th*a*, J*u*n*u*k*a* thus began: "A king, known by his virtues throughout the three worlds was N*i*m*i*, eminently virtuous, chief among all creatures. His son was M*i*th*i*, incomparably illustrious; the son of M*i*th*i* was J*u*n*u*k*a*, the king; the son of J*u*n*u*k*a* was *Oo*dav*usoo*, and the son of *Oo*dav*usoo*, N*u*nd*i*-v*u*rdh*una*. The monarch S*oo*ket*oo* was the son of N*u*nd*i*-v*u*rdh*una*, and the

virtuous and mighty Deva-rata was the son of Sooketoo; the son of the royal sage Deva-rata was called Vrihudrutha, whose son was the brave Muha-veerya. The patient Sood-hriti was the son of Muha-veerya, and Dhri-shta-ketoo, the great and pious, owed his birth to Soodhiti; the son of the royal sage Dhrishtaketoo was called Huryushwa; Mu-roo was the son of Huryushwa, and Prusid-huka was the son of Muroo; the son of Pru-sidhuka was the virtuous monarch Keertti-rutha; the son of Keertti-rutha was call-ed Deva-meerha, and Viboodha was the son of Deva-meerha; from him sprang Undhuka; and the son of Undhuka was Kritivata; the son of Kritivata was Kriti-roma; the son of Kriti-roma was called Swurna-roma, and the mighty Hruswa-roma was the son of Swurna-roma. To this great one, acquainted with every duty, were born two sons, of whom I myself am the eldest, and the younger is this my brother Koosha-dhwuja. My father having installed me, the eldest, in the kingdom, and appointed Koosha-dhwuja to the office of prime mini-ster, he, abandoning the kingdom, retired

to the forest. (*a*) My aged parent being gone to heaven, I regard my god-like brother, O son of R*u*gh*oo*, even as myself. At a certain time king S*oo*dh*u*nwa, the valiant, came from Sankanshy*a* to take a view of M*i*th*i*la. He, O Ragh*u*v*a*, sent a messenger to me, saying, "If the honoured and divine bow be in thy house, deliver it to me." On my refusing him the bow, he engaged with me in battle. This S*oo*dh*u*nwa, proud of his strength, fell by my hand. Having killed the monarch S*oo*dh*u*nwa in battle, I installed my valiant brother K*oo*sh*a*-dhw*u*j*a* in the kingdom of Sankanshy*a*. This is my younger brother K*oo*sh*a*-dhw*u*j*a*, devoted to truth. In conjunction with him, O king, I give two spouses to thy two sons; to Ram*a* I give my daughter Seeta, and *Oo*rm*i*la to L*u*kshm*u*n*a*. My daughter Seeta, resembling a daughter of the celestials, the meed of valour, was produced out of the ordinary course of nature, from the mouth of the plough, when ploughing up a place for sacrifice; her I give to Ram*a*, a spouse won

(*a*) Embraced the life of a hermit.

by heroism and strength. O king, for the purpose of securing their felicity, bestow a gift of cows (*a*) on Ram*a* and L*u*kshm*u*n*a*. Success be to thee; perform the offering to the manes (*b*) of thine ancestors, and then proceed to the nuptial ceremony. To-day, O king, the M*u*gha (*c*) remains; on the following day the Ph*u*lg*oo*nee commences: while these govern, the nuptials may be celebrated.

Thus far the fifty-eighth Section, containing the recital of the pedigrees.

(*a*) It was the custom for the Ksh*u*triy*as*, on the marriage of their sons, to make liberal gifts of cows to the brahmans, for the purpose of securing their happiness; the true race of Ksh*u*triy*as* being extinct, this custom has ceased, unless any traces of it exist among the Raj*a* poots, who call themselves Ksh*u*triy*as*, though esteemed by the brahmans a spurious race.

(*b*) This offering is called Shraddh*a*. There are three kinds of Shraddh*a*, performed on different occasions, viz. the Parv*u*n*a*, Ekoddisht*a*, and Vriddh*i*-shraddh*as*; these acquire different names when performed on different occasions. The Vriddh*i*-shraddh*a* is performed on the morning of the wedding day, after which the marriage is esteemed fixed, so that neither party can withdraw from the engagement. On this occasion this ceremony acquires the name of Nandee-shraddh*a*.

(*c*) "The moon is in the tenth mansion called the M*u*gha." According to some grammarians this word is never used in the singular.

SECTION LIX.

Junuka having thus spoken, the great sage Vishwa-mitra, with Vushishtha the wise, replied, "We approve the union of Seeta and Oormila with Rama and Lukshmuna. We approve the alliance between the youthful branches of the families of Ikshwakoo and Junuka, renowned, and both resembling the sea. O virtuous king, I have a few things more to say: Thine heroic and equal brother, king Koosha-dhwuja, has two daughters of incomparable beauty; these two I engage for the virtuous Bhuruta, and the wise Shutrooghna, the descendants of Rughoo: if it be pleasing to thee, bestow them in marriage. O king, we propose these (damsels) to the four sons of Dusha-

rutha, every one of whom are heroes, of genuine valour, of unbounded energy, equal to the protectors of the world. O sovereign of the earth, thou art equal in bravery to the Raghuvas; equal is this alliance between the two brothers (Junuka and Kooshadhwuja) and the Ikshwakoos, virtuous and renowned from Prujaputi even till the present time."

Hearing these generous words of Vishwamitra and Vushishtha, Junuka joining his hands in token of respect, thus replied: "I esteem the families blessed which have been by you pronounced equal. O chief of sages, may it be thus; I give these my two daughters, and both the daughters of Kooshadhwuja, the one to Bhuruta, and the other to Shutrooghna. I most earnestly desire the approved alliances. Let Rama, and Lukshmuna, and Shutrooghna, and Bhuruta, the four godlike sons of Rughoo, on the same day, accept the desired hands of the four princesses, according to the ordinance. On the coming day, O brahman, the hymeneal gods preside over the Phulgoonees, the

wise therefore applaud this *Nukshutra* (*a*) as propitious to nuptials." "Be it thus," replied *Vushishtha*; upon which *Junuka*, the king, with hands joined, replied to him, "O brahman, the espousals are complete; I am the disciple of my lord. Ye are worthy to sit on these chief seats. Let it be considered by you, that myself, with my courtiers and my army, are under the controul of another; that king *Dusha-rutha* is lord both of myself and my estate. Yea, O divine lords! myself, my affairs, my wealth and my royal domains are completely under your controul; let all my affairs be managed by you; I am wholly at your disposal." These words being uttered

(*a*) It has been before mentioned, that besides the common division into twelve signs, the zodiac is divided by the *Hindoos* into twenty-seven equal parts, called *Nukshutras*. When the moon is in the twenty-seventh, viz. Revutee; in *Oottura*, including the twelfth, viz. *Oottura*-phulgoonee, the twenty-first, viz. *Oottura*-ashadha, and the twenty-sixth, viz. *Oottura*-bhadra; in Rohinee, the fourth; in *Mriga*-shiras, the fifth; in Moola, the nineteenth; in *Unooradha*, the seventeenth; in *Mugha*, the tenth; in *Husta*, the thirteenth, and in Swatee, the fifteenth, the season is reckoned auspicious for a marriage. Those who are of the *yujoos-veda* sect reckon several others auspicious.

by the Videhan Junuka, king Dusha-rutha, pleased, replied, with a smile, to his beloved and affectionate ally, "O King, of all mine art thou lord, even as thou hast said to me; I am thine, and thou art mine; what belongs to thee pertains also to me, O lord of the earth. Vishwa-mitra, and the other sages, are lords of thee and me: in every way are we affectionately united, O lord of the earth. We will no longer esteem any thing peculiar to ourselves. O brothers, lords of Mithila, possessing unmeasureable excellencies, united in affection, by me honoured even in this world, may health and every blessing attend you. I will depart to my own place, to make the requisite presents of cows, and perform the other (preliminary) acts; the opportunity for deeds procuring virtue, wealth, increase, and the accomplishment of every wish, is swiftly passing away. Be pleased to give the necessary orders to us all." Dusha-rutha, having requested leave of the king of Mithila, departed to his lodging, preceded Vushishtha and the other sages. Arrived there, the king having performed a great Shraddha to the memory of

his deceased ancestors, this affectionate parent of most affectionate sons, made munificient presents of cows in their names. A hundred thousand cows did the lord of men give to the brahmans in the separate name of each son, even four hundred thousond fine milch cows with their calves did the son of R*u*gh*oo* give, each adorned with golden horns, (*a*) with her chest and belly covered with Kangsy*a*. (*b*) The renowned son of R*u*gh*oo*, affectionate to his children, gave many other valuable gifts to the twice born, in the name of his sons. D*u*sh*a*-r*u*-th*a*, the king, having made these presents

(*a*) When a present of cows is made to a brahman, they must, according to the ordinance, have horns of gold, hoofs of silver, a case of copper for the back, and one of bell-metal for the breast and belly; an iron bell on the neck, a plate of gold on the forehead, and two pieces of cloth wrapped round on the body. Presents of cows are now seldom made, except at the offering of the bulls called bramanic bulls, which are given on funeral occasions, each accompanied by four female calves. On this occasion a pair of golden horns about the size of needles are given with the animal, with four hoofs scarcely as wide as a sixpence, a case for the back and another for the belly, about the size of a spoon, and other things in proportion. Sometimes a very rich man will act up to the spirit of the ordinance and make them of the proper size.

(*b*) Kangsy*a*, a mixed kind of metal, resembling bell-metal.

of cows, surrounded by his sons, shone resplendant like Pr*u*jap*uti* himself surrounded with the regents of the world; and, filled with pleasure, rejoiced like Sh*u*kr*a* in heaven encompassed by the immortals.

Thus far the fifty-ninth Section, called the bestowment of the present of cows.

SECTION LX.

On the day in which the king made the divine offering, securing prosperity, arrived the hero Yoodhajit, the son of king Kekuya, and the maternal uncle of Bhuruta. Seeing him, the king embracing him, enquired of his welfare. Yoodhajit, paying him due honours, in return enquired after his health; after which he thus addressed him: "O king, the lord of Kekuya, through affection, wishes thee prosperity; their happiness will be great whose felicity thou desirest. O king, I desire to see my nephew and thee, together with thy friends. For this purpose am I come in haste, O son of Rughoo, from my own city to Uyodhya. Hearing at Uyodhya of the nuptials of thy sons, departed with thee to Mithila, I hasted

hither, O lord of the world, desirous of seeing the son of my sister." Beholding his beloved and worthy guest now arrived, king D*u*sh*a*-r*u*th*a* welcomed him with the highest demonstrations of regard.

The monarch remaining that night with his sons, he, acquainted with sacred mysteries, rose in the morning, and performing his customary devotions, went to the place of sacrifice, preceded by the sages. At the M*oo*hoort*a*, called V*i*j*u*y*a*, (*a*) D*u*sh*a*-r*u*th*a*, attended by his sons, adorned with every ornament, (the ceremonies having been previously performed,) putting V*u*sh*i*shth*a*, and the other sages before, in due form approached the Videh*a*n monarch, and thus addressed him; " O king, peace be to thee! We are come into thine assembly for the sake of performing the nuptials: considering this, it is thine to introduce us with our

(*a*) The day is divided into 60 hours by the H*i*nd*oo*s: each of these hours is 24 minutes of our time. M*oo*hoort*a* is the 15th part of a day or night, and consequently varies in length, the M*oo*hoort*a* of the day being shorter in the winter half year, and those of the night proportionately longer, and vice versa. The first M*oo*hoort*a* begins at sun-rise. Each M*oo*hoort*a* has a distinct name.

friends into thine house. We are all standing here, devoted to thy pleasure; perform in due succession the nuptial ceremonies." Thus addressed, the king of Mithila, the eloquent one, replied in these generous words to the lord of men: "What porter have I placed at the gate? Whose command art thou now observing? Who (thus) considers about entering his own house? Enter with confidence." *Junuka* then said, "O chief of sages, the usual acts demonstrative of joy being finished, my daughter, bright as the ardent flame, having now advanced to the foot of the altar, I am standing near it, prepared and waiting for thee; let all things be so done, that there be no hinderance. Why is there any delay?" Hearing this reply from *Junuka*, *Dusha-rutha* caused his sons and all the sages to enter. Then the king of the Videhas thus addressed Vushishtha; "O virtuous sage, with the other sages perform thou the nuptial ceremonies of Rama, the delight of the world." Acquiescing in the proposal of *Junuka*, Vushishtha, the divine sage, having before erected an altar, according to

the ordinance, in the midst of the house (*a*) of refection, putting Vishwa-mitra and the pious Shutanunda before, now adorned it on every side with fragrant flowers, and golden palikas; with imperforated jars, and pots filled with branches of trees; with incense-pots furnished with incense, and vessels of shells; with sacrificial sroovas (*b*) and srooks; (*c*) with vessels filled with *Urghya* (*d*) and other offerings; with others (*e*) full of parched rice, (*f*) with cleansed corn, and

(*a*) Prupa signifies a house where water and other liquids are cooled and kept for the refreshment of those who are weary.

(*b*) Pieces of wood excavated with two collateral circular excavations to pour the ghee on the fire. The length of them is about a cubit, measured from the elbow to the end of the little finger.

(*c*) A piece of wood formed like a spoon, or ladle, with one oval excavation: it is used to pour the ghee on the fire at the end of the sacrifice, and is about as long as a man's arm.

(*d*) These vessels are called Chumusa. They are a sort of spoon made of wood, with a square head, which must not be smaller than the span of the thumb and the fore-finger extended; the head is excavated with an oval excavation, to contain the *Urghya*.

(*e*) These vessels are the Hindoo vanes used to winnow corn; they are usually made of wicker-work, with split bamboos, in the form of a common bar shovel, without the handle; the chaff is separated from the corn by agitating the vessel with the hand.

(*f*) The word means either rice or barley cleansed from the husk.

level-spread D*u*rbh*a*. (*a*) Making a fire, with the due formulas, on the altar according to the ordinance, the illustrious V*u*sh*i*shth*a* placed the oblation, consecrated with m*u*n-tr*a*s, on the fire. Then J*u*n*u*k*a*, the king, having brought Seeta, adorned with every ornament, and placed her opposite to Rag-h*u*v*a* in the presence of the fire, (*b*) thus addressed the increaser of Koush*u*lya's joy, the lotos-eyed Ram*a*, placing him on the east of the altar: "This is Seeta, my daugh-

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(*a*) The word means the K*oo*sh*a* grass. Poa cynosuroides.

(*b*) First they lay a bed of sand, the thickness of a man's thumb, and twenty-four fingers in breadth, on the altar or on the earth; then a line of K*oo*sh*a* is made on the west side, placed on the sand, and extending from north to south to the distance of a finger's breadth and a half from each side; this line of twenty-one fingers breadth is then divided into three equal parts, and four lines of K*oo*sh*a*, one being at each end, are made to extend from it to the east. That on the south side must be the length of the spoon, measured by the thumb and fore-finger; the other three must be twelve fingers in breadth. On the south side a brahman made of K*oo*sh*a* is placed at the distance of a cubit measured to the end of the little finger. The fire (which must not be taken from the house of a ch*u*ndal*a*, or one fallen into mortal sin) must then be brought in a new pot. The fire called H*u*vyad*a*, or what is proper to burn dead bodies, is then ordered to depart by the following m*u*ntr*a*: "The flesh-devouring fire I drive away; go speedily to the kingdom of Y*u*m*a*." The fire is then placed on the altar, and the sacrifice performed.

(*b*) The fire is esteemed a witness on these occasions.

ter, thy companion in virtue; take her hand within thine, O son of Rughoo; (she is) chaste, possessing the greatest excellencies. She (will be) thy constant attendant, even as the shadow attends the substance." Saythis, the king sprinkled on them water purified by the muntras. Then from the midst of the gods and the sages were heard bursts of applause; the music of the divine doondoobhis instantly sounded, and a copious shower of flowers fell. Having thus bestowed his daughter Seeta, consecrated with muntras and with water, Junuka, the king, his heart overflowing with joy, said, "O Lukshmuna, come hither; peace be to thee; receive Oormila presented by me; cheerfully accept her hand: let not the time pass away." (a) Having thus spoken to him, Junuka likewise addressed Bhuruta, "O son of Rughoo, take the hand of Manduvee within thine hand." Then the pious lord of Mithila said to Shutrooghna, "O valiant one, take within thy hand the hand of

(a) "*I. e.* the time esteemed propitious to the nuptial ceremonies."

Shroota-keertti. All of you, O ye descendants of Kukootstha, amiable, observant of the duties of virtue, receive your spouses; let there be no delay." Hearing the words of Junuka, the four supporters of Rughoo's race previously placed according to the direction of Vushishtha, took the hands of the four damsels within their's, and with their spouses circumambulating (*a*) the fire, the altar, the king, and the sages, performed the nuptial ceremonies according to the ordinance, even as they were commanded. After this a brilliant shower of flowers fell from the air, accompanied by the clang of the divine doondoobhis, and the music of songs and instruments. The *Upsuras* danced, (for joy) and the choir of Gundhurvas sung a sweet and solemn air. At the nuptials of the chiefs of Rughoo's race were these wonderful things beheld.

In the midst of these celestial prodigies, the trumpets meanwhile sounding, these valiant ones, thrice circumambulating the

(*a*) In all these circumambulations the right hand is always kept towards the object.

fire, espoused their wives. This being done, the sons of R*ug*h*oo* with their spouses returned to the royal palace; which the king seeing, followed them with the sages and all his friends.

Thus far the sixtieth Section, describing the nuptials of D*u*sh*á*-r*u*th*a*'s sons.

SECTION LXI.

The night being past, the great sage *Vish-wa-mitra*, taking leave of the two sovereigns, departed to the northern mountains. *Vishwa-mitra* being gone, king *Dusha-rutha* also taking leave of *Junuka*, of piercing eye, departed to his own city. To his daughter, the king of the *Videhans* gave gifts of woollen cloth, deer-skins, jewels, soft silks, various coloured garments, beautiful ornaments, and costly vehicles of various kinds; and to each of them separately a hundred thousand cows of high value. This ample portion did the king give to his daughters. He also gave (to *Dusha-rutha*) an army consisting of the four bodies of troops, and (to his daughters) vessels of silver, and a thousand female attendants, with their necks

adorned with golden ornaments. He also with a joyful mind gave (to each) a full *Uyoota* (of pieces) of gold, and a like quantity of unwrought gold: all this he gave as a daughter's portion. The lord of M*i*th*i*la having thus made them a variety of presents, and communed with the king on various subjects, returned to the palace of M*i*th*i*la; and the king, the lord of *U*yodhya, preceded by V*u*sh*i*shth*a*, his preceptor, and the other venerable sages, departed with his magnanimous sons.

On the right hand of the sovereign, returning to his own city and government, after celebrating the nuptials of his sons, the timorous birds now ranged themselves, while the peaceful dew encompassed him. Seeing them, the king, deeply affected with apprehension, addressed V*u*sh*i*shth*a*: "O divine one, behold this dreadful confusion; all the quarters of the heavens, O divine one, are filled with smoke and awful gloom. The sun appears surrounded with a lurid circle; and the whole atmosphere is filled with darkness; nothing is discernable. Beholding this, my mind is appalled with ter-

ror. O brahman, what inauspicious, terrific omens do I behold! O divine one, acquainted with all things, tell me what this can be? No one, O chief sage, can tell me beside thyself. Why, O sage, are the birds thus ominous? Why do the deer surround me thus? Why does my heart thus suddenly tremble?" Hearing these words of Du-sha-rutha, Vushishtha, the sage, replied to him: "Hear what this is; the birds, O sire, inform thee of the approach of something exceedingly terrible, and the incircling deer allay thy fears."

While these two were thus conversing, a strong and fierce tempest arose, which raised the sand in clouds, and caused the earth even to quake; the whole atmosphere was filled with darkness; the sun was deprived of his heat, and the whole country was filled with dust as with ashes. The army was overwhelmed with consternation; all except Vushishtha and the sages, and the Raghuvas. When the dust was somewhat allayed, and the army had recovered, they saw one with a juta on his head, drawing near, tre-

mendous as *Indru*, dreadful as *Yuma* (*a*) coming to destroy the world, arrayed in splendor insufferable to human sight, and bright as the glowing fire. With a battle axe on his shoulder, and a bow resembling the rainbow, he, advancing like Shiv*a*, going to destroy Tr*i*poor*u*, and holding in his hand a dreadful flaming shaft, approached; his rage against Ram*a*, resembling a fire emitting its flames through a cloud of smoke. Beholding Ram*a* the son of J*u*m*u*d*u*gn*i* drawing near, the pacific V*u*sh*i*shth*a* and the other sages began to repeat the divine name. All the sages collected now began to say to each other, "What! will the chief one, the great Ram*a*, angry at his father's death, again destroy the Ksh*u*tr*a*s after having been once appeased? Will he who formerly involved the whole Ksh*u*tr*a* tribe in one dreadful slaughter, in anger cut them off again to-day? Thus foreboding, V*u*sh*i*shth*a* with the other brahmans, elevating the *U*rghy*a*, addressed the descend-

(*a*) Kalant*u*k*a* Y*u*m*a*. Y*u*m*a* is represented in fourteen forms; the form in which he comes to destroy the world is called Kalant*u*k*a*-y*u*m*a*.

ant of Bhrigoo in these soothing words: "O Rama, hast thou had a pleasant journey? O my lord, accept this *Urghya*. O sage, descendant of Bhrigoo, after having been appeased, be not angry again." Rama, accepting the offering without replying to the sages, thus addressed Rama, the son of Dusha-rutha.

Thus far the sixty-first Section, describing the approach of Jamudagnya.

SECTION LXII.

" O Rama, son of Dusha-rutha; O hero, I have heard of thy wonderful prowess; I have heard how the divine bow was broken by thee; having heard of thy surprising deed, the breaking of that bow, I, taking this mighty bow, am come forth to meet thee. With this surprising bow was the whole world conquered by me. Charge it with an arrow, O Rama, and shew thy strength. O Raghuva, grasp the bow, and wing this arrow to its destined mark. Seize the divine bow and the arrow made ready by me. If thou discharge this arrow from the bow, I will engage thee in honourable combat." Hearing these words, king Dusha-rutha, with dejected countenance, and hands respectfully joined, bowing, humbly

addressed him; "O Rama, thy wrath has been appeased; thou art a brahman of mighty energy; it becomes thee to free these my children from fear; thou art descended from the great and peaceful family of the Bhrigoos, devoted to sacred austerities, and the study of the Vedas; be not angry again. In the presence of Richeeka, Chyuvuna, and others of thine ancestors, thou didst formerly lay down thy weapons, saying, "I will fight no more." It is not right for thee to take arms again. Having engaged in sacred austerities, and the conquest of thy bodily organs; having presented the earth to Kushyupa; having retired to the forest, and embraced the life of an ascetic, why dost thou desire again to fight, for the sake of destroying my whole race? This Rama slain, none of us shall survive. Be gracious, O great descendant of Bhrigoo; save him who maketh thee his refuge. O Rama, consume not my son Rama."

While Dusha-rutha was thus speaking, the mighty son of Jumudugni disregarding the words of the king, again said to Rama, "O puny Rama, these two bows, substan-

tial, scarcely to be raised, famed throughout the three worlds, were made by Vishwakurma. One of them, O Rama, was given by the celestials to the three-eyed god, (a) when desirous of destroying Tripoora; which bow, O Kakootstha, was broken by thee. The other, O Rama, the celestials gave to Vishnoo. Concerning this Vishnuvean bow, the destroyer of hostile cities, equal in substance, in strength, in innate life, in size and form (to the other,) the gods jocularly asked Bruhma, What is the respective strength of the two bows pertaining to the god of azure throat, (b) and to Vishnoo? Knowing the wish of the gods, the great sire excited a quarrel between Vishnoo and Shunkura. In that quarrel there was a mighty combat between the two gods Shitikuntha (c) and Vishnoo, mutually anxious for victory. By the shout (d) of Vishnoo,

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(a) Shiva.

(b) Shiva is called Shitikuntha, or, blue throated, from his having drunk up the poison at the churning of the sea.

(c) Shiva.

(d) The word in the original is Hoongkara, which denotes, not so much a common shout, as the noise which an enraged combatant would make in pronouncing through his nostrils the sound Hoong.

the bent Shivean bow, of tremendous power was unstrung, and the three-eyed Muhadeva was struck motionless. Intreated by the gods, the collected sages, and the Charunas, who drew near to him, Vishnoo, chief among the true, forbore to strike. Seeing all discomfited by the power of Vishnoo, the gods esteemed Vishnoo with his bow as chief in power. That weak and enfeebled bow did the renowned one leave with the royal sage Deva-rata, as an excellent deposit. This strong Vishnuvean bow of superior power was given by Vishnoo to Richeeka, the descendant of Bhrigoo. The illustrious Richeeka gave this bow to his son of unmeasurable power, my father Jamudugni. My father having laid down his arms, and retired in peace, was put to death by Urjjoona (a) of ignoble mind. Having heard, O Rama, of the unjust death of my father, I by successive efforts exterminated the Kshutras, destroying one generation after another. The earth, conquered by the power of this bow, I gave to the great sage

(a) There was a king called Kartta-veerya Urjjoona.

K*u*shy*u*pa. Having given the sea-girt universe to K*u*shy*u*pa, and laid down my arms, I went to the mountain Mer*oo*, for the sake of performing sacred austerities. There my arms laid down, and my heart devoted to sacred mortification, I heard of thy breaking the bow. I am therefore come forth to behold thee. O Ram*a*, born a Ksh*u*tr*a*, receive this bow now offered thee, possessed first by V*i*shn*oo*, and afterwards by my ancestors. Take it, O son of R*u*gh*oo*, and adjust the arrow. If thou art able to draw it, I will give thee battle."

Hearing the words of Ram*a* the son of J*u*m*u*d*u*gn*i*, Ram*a*, before withheld from speaking by regard for his father, now replied: "I have heard of the dreadful acts done by thee; and that deed of thine, the avenging of thy father's death, I do not blame. Ksh*u*tr*a*s, deficient in bravery and strength, have been destroyed by thee; but be not elated, O son of Bhr*i*g*oo*, with that savage deed; bring this divine bow and behold my power and bravery; witness the energy of a Ksh*u*tr*a*." Having said this, the heroic Ram*a*, smiling, took the divine

bow from the hand of the son of Jumudugni. The renowned one, of mighty prowess, then taking the arrow in his hand, fixed his aim, and drew the bow. While drawing the strong and excellent bow, with the adjusted arrow, Rama, the son of Dushu-rutha, thus addressed Rama the son of Jumudugni: "Thou art a brahman, the proper object of my adoration; deriving my strength from Vishwa-mitra, I will not discharge at thee this fatal arrow. The power (a) acquired by thee through sacred austerities, I will take away with this flaming shaft: I will obstruct thy way to the incomparable and pure mansions. (b) This great and divine arrow, the destroyer of strength and pride, cannot, O Rama, be discharged by me in vain." Bruhma, and the other celestials, now assembled swift as thought to behold the son of Dusha-rutha, Rama, bearing the glorious weapon; and the Gundhurvas, the Upsuras, the Siddhas, the Charunas, the Kinnuras, the Yukshas, the Rakshuses, and

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(a) Of going where he pleased, either through the air, or to any place in the Hindoo universe, i. e. in heaven, earth, or patala.

(b) Heavenly mansions acquired by virtuous deeds.

the serpents, also crowded together to see this surprising deed. Rama having taken the great bow, the son of Jumudugni, gazing at him, lost all his energy. Thus deprived of courage, the son of Jumudugni felt completely enervated. With divine eyes beholding the gods assembled above him, and perceiving by the power of abstraction, that Rama was an emanation of Narayuna, he, stripped of his courage and strength, with hands joined, humbly supplicating, thus addressed Rama, the son of Dusha-rutha: "When the earth was given by me to Kushyupa, he said, 'Thou must not dwell in my possessions.' Obeying the command of my preceptor, I do not lodge on the earth at night. O Kakootstha, let me not be found guilty of a breach of promise; do not take away my power of traversing the different worlds, with the swiftness of thought. O Raghuva, take away with this arrow the mansions, the reward of my virtue: I know thee to be the undecayable destroyer of Mudhoo, even the eternal one. Be gracious in forbearing to discharge this bow; be gracious to me, O Rama; thee, a hero, armed

with this glorious weapon, these assembled gods behold, like another V*i*shn*oo*. O Kak*oo*tsth*a*, it is not for me to feel ashamed at being turned back by thee, the lord of the world. O virtuous hero, thou art worthy to discharge the unparalleled arrow. The arrow being discharged, I will go to the excellent mountain M*u*hendr*a*." This being said, Ram*a*, the son of R*u*gh*oo*, discharged the arrow into the worlds of the mighty son of J*u*m*u*d*u*gn*i*; from that period, by the power of that arrow, has Ram*a* the son of J*u*m*u*d*u*gn*i* been without a heavenly mansion. The arrow being discharged, the deities who traverse the air, seated in splendid cars, illuminating the atmosphere in every quarter praised Ram*a*; the sages also, with the celestials, extolled the king's son. Then Ram*a*, the son of J*u*m*u*d*u*gn*i*, having respectfully circumambulated the son of D*u*sh*a*-r*u*th*a*, departed to his own place.

Thus far the sixty-second Section, describing the shutting up Jam*u*d*u*gny*a*'s, a way to the heavenly mansions.

SECTION LXIII.

Rama being gone, the renowned and peaceful son of D*u*sh*a*-*ru*th*a* gave the bow into the hand of the unmeasureable V*uroo*-*na*. Having bowed to the feet of V*u*sh*i*sh-th*a* and the other sages, the son of R*u*gh*oo*, seeing his father in a state of extreme perturbation, said to him, "Ram*a* the son of J*u*m*u*d*u*gn*i* is now gone; proceed towards *U*yodhya with the four bodied army, protected by thee its lord." Hearing the words of Ram*a*, D*u*sh*a*-r*u*th*a* with joyous mind clasped his son in his arms and kissed him. Hearing the words "Ram*a* is gone," he filled with unequalled joy, (exclaimed) "My son is born to me a second time!" Then collecting his soldiers, he speedily proceeded to his own city, which was adorned with

elevated flags, and resounded with the clangor of trumpets, the pleasant streets of it being watered and strewed with flowers. The citizens going to meet him, with tokens of joy in their hands, the king entered his city, thronged with multitudes of men. Met at a distance by the citizens, and the twice born inhabiting the city, and followed by his fortunate sons, the greatly renowned monarch entered his palace, delectable as H*i*m*u*v*u*t. There honoured by his own people and family, earnest to behold him, the king was filled with joy. Koush*u*lya, S*oo*m*i*tr*a*, and the beautiful Kikeyee, with the other wives of the king, ready to embrace their daughters-in-law, received (*a*) the fortunate Seeta, *Oo*rm*i*la of high renown, and the two daughters of K*oo*sh*a*-dhw*u*j*a*. Sumptuously arrayed in silks, all these damsels, entertaining each other with joyful

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(*a*) The Hind*oo*s receive every thing according to certain rules laid down in the Shastr*a*s: according to this rule a man or a woman is received by taking hold of the hand; an elephant is received by taking hold of his trunk; a cow or a buffalo is received by the tail; the acceptance of rice or other grain is signified by taking a handful; and other articles are received in various other ways.

conversation, speedily went with burnt offerings to worship at the temples of the gods. Having bowed at the feet of those worthy of honour, and of their preceptors, they highly gratified, gave themselves up to festive enjoyments, each devoted to the will of her lord. Among these the M*ith*i*lean Seeta, the daughter of J*unu*ka*, lived in peculiar felicity with her spouse, even as the beautiful Shree with V*i*shn*oo*. By her gentle disposition was Seeta endeared to the great Ram*a*, while his excellent qualities constantly increased her love to him. Ram*a* was beloved by Seeta beyond her own life; each heart was filled with mutual and boundless affection. United to his beloved Seeta, the much-loved and godlike Ram*a* enjoyed peculiar felicity. These heroic ones, united to their spouses, and possessing arms, wealth, and friends, passed their time in the most respectful attendance on their father.

After some time, king D*u*sh*a*-r*u*th*a*, calling his son Bh*u*r*u*t*a*, the offspring of Kek*u*yee, said to him, "O heroic son, thine uncle Y*oo*dhaj*i*t, the son of king Kek*u*y*a*, who is

come to take thee with him, remains here still; therefore go with him to see thy grandfather, and his palace. Regard this, O son." Hearing these words of D*u*sh*a*-ruth*a*, the son of Kek*u*yee, with his brother Sh*u*-tr*oo*ghn*a*, prepared for the journey. Kek*u*yee seeing her brother, now come from the Kik*u*y*a*s, and hearing that the lotos-eyed Bh*uruta* was commanded (to return with him) was filled with gladness, and made ready for Bh*uruta*'s departure. Hearing the command of the king, Kek*u*yee sent her son, resembling a son of the gods, from his own house to that of her father, attended by courtiers, soldiers, and many chariots, together with a great body of infantry and cavalry. He, bowing even to the dust at the feet of his godlike father, with hands respectfully joined, said, "Be pleased to lay on me thy commands." His father kissing his head, and tenderly embracing the youth resembling the playsome lion, thus addressed him, in the midst of the assembly: "Go my gentle one, to thy grandfather's house. O my darling, hear my advice, and carefully observe it. Go from hence, with Sh*u*tr*oo*-

ghna to thy paternal grandfather's. Shu-trooghna is greatly attached to thee, O distresser of enemies; devoted to thee he imitates thy conduct; he is dearer to thee than life. This brother must be regarded and protected by thee, even as thyself; bound to thy heart by a thousand excellent qualities; so act, O son, that Shutrooghna may not abandon thee; so act continually, that all who are about thee may be constantly delighted with the excellent qualities of thy heart. Thy uncle is worthy of thy most assiduous attention, even as I am. Thy grandfather should be revered as a deity. O son, be humble, be courteous, be not elated. The brahmans, devoted to the study of the Veda, serve with the greatest assiduity, endeavouring to please them by every attention. Ask counsel of them; let their instructions be received by thee as the water of immortality. The brahmans are great; they are the root both of prosperity and happiness. The Veda-pronouncing brahmans are necessary in every ceremony. The gods, O son, O chief of the wise, (to secure) the existence of the world have thus

taken up their residence among men; the twice born are the gods of the earth. With them are the Vedas; the Dhurma-shastra, and the immutable laws of virtue; they also possess the important science of archery. Constantly travel on horseback, in a chariot, or on an elephant: make thyself master, O son, of the polite arts: (*a*) O distresser of enemies, make thyself acquainted with the various mechanic and useful arts. O my beloved son, sit not a moment in idleness; this is not for thy benefit. Constantly send eminent and wise messengers to me; my mind will be greatly rejoiced to hear of thy welfare." Having said this to Bhuruta, the sovereign of men said, "Go son," his eyes overflowing with tears, and his speech being interrupted by sobs. Bhuruta then, obtaining leave of his father, and of the mighty Rama, and bowing to his mother and the other wives of his father, departed with Shutrooghna, attended by a great army, composed of the four different bodies. Followed by the inhabitants

(*a*) Gundhurva-vidya includes music, dancing, &c.

of the city, he set forward, preceded by Rama and Lukshmuna, who accompanied him through fraternal affection. Having proceeded to the distance of a Guvyooti, (a) the powerful hero, the wise Bhuruta, son of Kekuyee, descending with Shutrooghna from his car, bowed at the feet of Rama; who having with both his hands raised Shutrooghna and Bhuruta, fallen at his feet, embraced them, saying, "O son of Kekuyee, bear in mind me and Lukshmuna; and I with Lukshmuna will remember both Shutrooghna and thee." Bhuruta, thus addressed, made obeisance to Rama, bowing even to his feet, and having with Shutrooghna embraced Lukshmuna, he departed, being followed by a multitude of affectionate and courteous friends, and by other beloved dependents who could not leave him. The great (Bhuruta) forbidding his honoured friends to proceed farther, with eager mind hastened to behold the city of his maternal grandfather, conversing on the road with his pleasing and affectionate companions.

(a) The distance of two kroshas, or about four miles.

Thus travelling many days, this great one, his army and beasts being unfatigued, having passed many delightful forests, and rivers, and mountains, at length approached the pleasant city, and the royal palace of the king. Being arrived in its vicinity, Bh*uruta* sent a trusty messenger to his royal grandfather, to announce his arrival. The king hearing the words of the messenger, was greatly pleased, and caused the highly honoured Bh*uruta* to be introduced into the city. The inhabitants of the town having thoroughly watered the streets, covered with sand, and adorned them with boquets of flowers, and jars placed in exact order, introduced Bh*uruta* into the city, (which was) decorated with garlands of wild flowers, (*a*) and with highly elevated flags, and perfumed with incense and sweet smelling drugs; gladdened with the sound of trumpets playing near, and followed by a

(*a*) The word is V*una*-mala. There is a rule in the Sh*u*bd*a*-mala, which directs this garland to be made with flowers peculiar to the six seasons, flowers of the K*u*d*u*mb*a*, or Nauclea orientalis, being interposed at intervals, to divide it into regular parts. This garland, when put on the neck, is to reach the knee.

number of beautiful courtezans, dancing in gaudy attire, Bh*uruta* entered the town. The great one, extolled by the heralds, pedigree proclaimers, and panegyrists, entering by slow degrees the house of his maternal grandfather, there beheld the aged monarch, and did him obeisance. Cordially embraced by the king, he having enquired of his welfare, entered the inner apartments, and bowed to the ladies of the royal household. Thus arrived at the palace of the venerable and aged monarch, the happy Bh*uruta* dwelt in the house of his grandfather in the greatest felicity, possessing every thing which his heart desired.

Bh*uruta* being gone, Ram*a* with L*uksh*m*una* assiduously attended his father, honouring him as a deity. After having heard with attention and performed his father's commands, he with active mind, attended to the concerns of the citizens. The illustrious one also discharged his filial obligations towards his mothor, and the other wives of his father. His preceptors, to whom and to the king he was equally dear, he served with the greatest intenseness of

mind. All the inhabitants of the city were charmed with his disposition and conduct. Rama, he truly brave, possessed of every great quality, was in excellence chief among men, even as the Self-existent is chief among beings. Many revolving seasons did he spend with Seeta in the most affectionate endearment. Feeling towards her the most tender passion, he surrendered to her his whole heart. The beloved Seeta, become his spouse by the express will of her father, by her beauty and accomplishments increased their mutual felicity. The affection which filled the heart of her husband, she returned in a two-fold degree, with boundless confidence communicating to him her every thought. Thus was Seeta, the daughter of Junuka, king of Mithila, in celestial beauty resembliug Shree, peculiarly his own. Through this peerless princess, his lovely spouse, the exact resemblance of himself, was the son of the royal sage. Rama, resplendent by his own rays, rendered illustrious, as the unparalleled Vishnoo is rendered illustrious by Shree.

Thus far the sixty-third Section, describing Bhuruta's departure to his grand-father's.

SECTION LXIV.

At a certain time the great Bh*uruta*, rising in the morning, and bowing even to the feet of his grandfather, thus addressed him: "I will attend on the public instructors appointed by my lord, good, humble, eminent in the knowledge of religion, and the meaning of the Shastr*as*, (on those) skilful in writing, and the science of numbers, eminent in archery and arms, deeply versed in the laws which regard the conduct of life, skilful in managing the elephant, the horse, and the chariot, (on those) acquainted with the polite, and the various mechanic arts, and on others, humble, thoroughly versed in the Ved*a* and the Vedang*as*. Anxious to advance in knowledge, with thy permission, O great monarch, I will attend these

instructors; be pleased, O king, to issue the command." Hearing these words of Bh*u*r*u*t*a*, king Kek*u*y*a* commanded him to be introduced to his own teachers. By carefully attending to their instructions, Bh*u*r*u*t*a*, the son of Kek*u*yee, became eminent in the Ved*a*, the Vedang*a*s, and the Shastr*a*s. The humble one, saying to his teachers, "I am your devoted disciple," eagerly imbibed the doctrine of the Ved*a*, the Vedang*a*s, and the Shastr*a*s, for the sake of enlarging his mind. Having with the greatest diligence studied the meaning of the Shastr*a*s, he, with Sh*u*tr*oo*ghn*a*, applied to the various sciences and mechanic arts, advancing from the first rudiments through all the different stages, attending on various teachers, and applying to his studies with the closest attention. Humble and courteous, he honoured the public teachers with gifts and tokens of regard; and, attentive to their instructions, he became eminent in gentleness and humility. The great and wise Bh*u*r*u*t*a*, intent upon the acquisition of knowledge, thus resided there a very long time. Having made a great proficiency in the various

branches of science, his understanding entered fully into their true meaning. To those who were eminent in science and goodness of heart, in age and wisdom; to those who were acquainted with the true meaning of the Shastras, and solidly established in virtue, he devoted his whole attention, that he might obtain virtue, wealth, the accomplishment of his wishes, and finally beatitude. Intent on wisdom and real knowledge, he constantly recreated himself with the sayings and apothegms of the wise.

When Bh*uruta* had made a due proficiency in wisdom and the arts, and in humility and courtesy, and all his doubts relative to the nature of virtue were removed, it came into his mind to send a messenger to his father. Calling therefore an aged and faithful domestic, he said, "Peace be to thee; on swift horses haste to *U*yodhya, there acquaint my father, and Koush*u*lya, and my mother with all things. First, relate to my father and mother, how we conduct ourselves in my grandfather's family; then going to Ram*a*, with great respect, address him thus in my name: "Bh*uruta* thy ser-

vant honouring thee, and bowing at thy feet, enquires respecting thy health and welfare." Then going to Lukshmuna, enquire of his welfare; afterwards present my dutiful regards to my mother, to Koushulya, to Soomitra, and Videhee." The messenger, thus commanded by the great Bhuruta, hastened to the pleasant city Uyodhya, built by the royal sage Munoo, and governed by Dusha-rutha, whose eyes resemble the blushing colour of the lotos; whither, pursuant to the instruction of Bhuruta, he arrived in a few days, and thus addressed the king: "O king of kings, Bhuruta is well! The mighty Bhuruta has acquired every accomplishment in the science of archery; in the Veda, and the Shatras which treat of royal duties, he is deeply versed; skilful in travelling, and in the management of elephants and chariots. Observant of thy word, he is become eminent in writing and composition; skilful in leaping and vaulting, and in the knowledge of the heavenly bodies. Since he departed he has accomplished himself in many arts and sciences." The king hearing the pleasing tid-

ings of the messenger, greatly rejoiced, as did Kek*u*yee and Koush*u*lya, and S*oo*m*i*tra and Ram*a*. Having given a reply to the messenger, together with proper presents, the king sent him back again to Bh*uru*ta*;* moved by paternal affection, he still bore in mind his two beloved sons Bh*uruta* and Sh*u*tr*oo*ghn*a*. All his four sons, produced from one body, he regarded as so many descended from V*i*shn*oo*: the affection of the great king was equally placed on all his sons, save that he had a greater regard to Ram*a*, that mine of excellencies: Ram*a*, the chief of men, possessed of every excellent quality, was the sourse of pleasure to his father, his mother, his friends, and the whole kingdom: to all he constantly spake in the most affectionate and pleasing manner; addressed by any in reproachful terms he did not return an unlovely word. With those eminent in wisdom and religion, in age and excellent qualities, he constantly spent his time in conversation. He was learned, generous, and of quick perception; first in addressing a person, of pleasing speech, heroic, not elated with his own great

valour; of incomparable address, wise, revering the aged, peculiarly attached to those devoted to him; the delight of his subjects, compassionate, of subdued anger, honouring the brahmans, and ever commiserating those in distress; blandiloquent, not a detractor, void of desire after even his hereditary dominions, and esteeming the acquisition of wisdom beyond that of a kingdom; pitiful towards all creatures, the asylum of all desiring protection; munificent, the protector of the good, beloved of his dependents, ready to repay a kindness, grateful, engaging in only just wars, a discerner of good qualities, full of excellence, self-subdued, of decided mind, not a procrastinator; able, prompt in action, gracious to his friends, easy of access, renowned; one ready to part with his life, his dignity, his dearest enjoyments, but never with truth; sincere, munificent, amiable, humble, of excellent disposition, meek, just, of great promptitude, magnanimous, incomparably good, energetic, clement, grateful to the sight as the lunar orb; invincible in war, pure as the autumnal sun, attentive to the

aged, having all his organs in subjection, in weighty affairs delivering his opinion with conciseness and modesty, although in eloquence equal to Vach*u*sp*u*ti. (*a*) Seeing the illustrious Ram*a* possessed of these qualities, and many others, a mine of excellencies, the subduer of enemies, D*u*sh*a*-r*u*th*a* began to determine, "I will install my son Ram*a* as coadjutor in the government." This thought was continually in the mind of the wise monarch, "When shall I see Ram*a* installed? Ram*a*, compassionate to all creatures, beloved far beyond myself, reigning over my subjects by his excellent qualities, in power equal to Sh*u*kr*a*, and to Vrih*u*sp*u*ti in undertaking, steady as S*oo*mer*oo*, exceeding myself in excellent qualities, is a fit person to undertake the management of the kingdom. Setting my son over this whole kingdom, I shall in this life enjoy repose, and finally obtain heaven." Perceiving this his inclination, the wise men who were capable of penetrating his wishes, with those high in office, and the councellors, and the

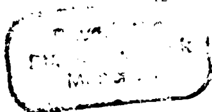
(*a*) Vrih*u*sp*u*ti.

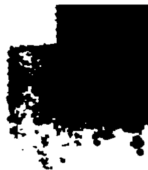
inhabitants of both town and country, assembling, consulted together, and having come to a determination, all unanimously thus addressed the aged monarch Dusha-rutha: "O lord of men, thou art many hundred years old, be pleased to confer on Rama the office of coadjutor in the government." Hearing these their words, meeting his own wishes, he who had long been desirous of speaking to them on the subject, replied, "While the kingdom is governed by me with justice, why should you desire to make my son my coadjutor in the government?" The people of the city and the country replied to the magnanimous monarch, "Many are the auspicious qualities which reside in thy son: he is meek, godlike, prudent, not a detractor, amiable, gentle, performing towards the subject the office of a tender parent; he is revered by the aged and the twice-born brahmans who study the Veda; he is inexorable to the wicked, while he highly regards the humble. Neither among his relatives, nor the citizens, nor the people of the country, nor even throughout the whole earth is there

one who esteems Rama unqualified for empire. Old and young, citizens and peasants, attracted by the excellencies of Rama, desire him to be their lord. O lord of men, with Rama, famed for his excellent qualities, acquainted with all virtue, munificent, humble, and magnanimous; learned in the four Vedas, in the use of the divine weapons and expert in war, a sure and infallible marksman, even at the greatest distance, admirable in conducting a battle, and never relinquishing his arms, are the people delighted. O king, to whatever war Rama, at thy command, goes, he, conquering his enemies, returns victorious; and when, after defeating the armies of the enemy, he returns, he, still more humble, treats us with the greatest condescension. When he returns from a country-residence, whether it be on an elephant, or in a carriage, he, on seeing any of us, stops in the public street, and graciously enquires respecting our health; and with the most genuine sympathy extends his enquiries to the health of our priests, our disciples, our spouses and servants, of those within and without, and

of the people both of town and country. Women, old men, and blooming virgins are in every house continually supplicating the gods for the installation of Rama. O king, let this event, so much desired by them, be accomplished through thy favour. Already in imagination do we behold Rama, resembling the azure lotos, who feels the distress of every subject, installed by thy command. O lord of men, appoint Rama, son of the best of kings, generous, adorned with every excellence, the delight of mankind, to the office of coadjutor in the kingdom."

Thus far the sixty-fourth Section, containing the proposal for installing Rama.





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